The Churchman.

THE REV. HENRY N. HUDSON, M.A., EDITOR.]
"The Church of the Living God, the Pillar and Ground of the Truth."
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JOHN HECKER, PROPRIETOR.
NEW YORK, SATURDAY, AUGUST 13, 1853.
{ AT No. 111 BROADWAY, IN TRINITY BUILDING, ROOMS 38 & 40.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this city and Brooklyn as follows:

In TRINITY CHURCH..........................at 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH.......................... 7 " 5 "
CHURCH OF THE NATIVITY.......................... 9 A. M.
CHURCH OF THE ANNUNCIATION.......................... 8 "
[Sunday services, 10½ A. M. and 4 P. M.
CHURCH OF THE HOLY COMMUNION.......................... 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
On Saints' Days second service (with offertory for the poor) at 11 A. M.]
ANGLO-AMERICAN FREE CHURCH OF ST. GEORGE THE MARTYR, at 8 A. M.
CHURCH OF THE TRANSFIGURATION..........¼ to 9 A. M. and 6 P. M.
ST. LUKE'S CHURCH, Brooklyn.......................... 8¼ "
[On Festivals and Fasts, a *second* service at 5 "
GRACE CHURCH BROOKLYN HEIGHTS.......................... 8 A. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR AUGUST.

14. Twefth Sunday after Trinity.
21. Thirteenth Sunday after Trinity.
24. St. Bartholomew the Apostle.
28. Fourteenth Sunday after Trinity.

SEPTEMBER.

4. Fifteenth Sunday after Trinity.
11. Sixteenth Sunday after Trinity.
18. Seventeenth Sunday after Trinity.
21. St. Matthew the Apostle. Ember Day.
23. } Ember Days.
24. }
25. Eighteenth Sunday after Trinity.
29. St. Michael and all Angels.

For The Churchman.

MY AARON, MINE ALONE.

A VOICE OF BELLS.

1 Cor. xii. Gal. iii. Eph. v.

Ding, dang, dong,—cling, clang, clong,—
I may see him and may hear him all the day long:
Dear to whom he is a brother, dear to whom he is a son.
But dearer as a lover, my best-beloved one.

Ding, dang, dong,—cling, clang, clong,—
I am lost among the people—a mite amid the throng,
Murmuring forth responses, while he speaks lone and loud,
Bending among the people as he blesses all the crowd.

Dear to whom he is a brother, dear to whom he is a son,
And dearer as a lover—the best-beloved one—
But dearer than the man:—my AARON, dearer thou,
Than were a kingly diadem engarlanding thy brow.

One wedded to a priest:—Most Blessed CHRIST! may see,
Thee, High Priest in the Holiest, as wedded thus to Thee;
And hands linked in devotion, or lifted up to bless,
Seem dearer than bestowing a lover's soft caress.

Ding, dang, dong,—cling, clang, clong,—
I may see him and may hear him all the day long;
Dear to whom he is a brother, dear to whom he is a son,
But dearest as a priest, my AARON, mine alone.

Go back to Temple-worship, where angels might be seen
About the dread SHEKINAH, when the priest entered in:
As there were visions then, so visions now may be,
And miracles as mercies, if we have faith to see.

Go back to Temple-worship, where people bowed to pray,
Man, in his strength and beauty, and maid, and matron gray:
Their glory to be humble—their grace to bend the will,—
Oh! without GOD to worship, let the wretched world stand still.

Let the wretched world stand still,—if it unchecked would find
A priesthood to its fancy—a method to its mind;—
O without priest or altar,—O without rite or rule,
An High Priest in the Holiest,—the world should go to school.

To Urim and to Thummim, go back;—to Ephod go,—
If we have now no Temple, no priesthood here below;
No High Priest in the Holiest to bend a listening ear,
And in our worship whisper "I,—JESUS,—I am here."

Ding, dang, dong,—cling, clang, clong,—
I may see him and may hear him all the day long;
Dear to whom he is a brother, dear to whom he is a son,
But dearest as a priest, my AARON, mine alone X. Y. Z.

MR. BRYANT AT THE TOMB OF NAPOLEON.

[Editorial Correspondence of the *Evening Post*, Paris, June 1.]

The other day I went to the church of the Invalides, to see the tomb of NAPOLEON, which has been several years erecting, at an immense cost, and is just completed. There is not on earth so magnificent a mausoleum as that which is destined for the remains of the former Emperor of France. On entering the church, I found myself in the midst of a throng hastening in the same direction, and saw before me, at the opposite end of the building, a large altar, blazing with gold, under a gilded canopy, which rested on twisted pillars of black and white marble. In front of it, immediately under the window of the dome, appeared a circular balustrade of white marble, around which the people were pressing. I joined them, and saw that it enclosed a broad, open space, sunk, perhaps, fifteen feet below the church. There, on a pedestal of blue granite, stood an enormous open sarcophagus of polished porphyry, the lid of which lay near it, on a machine, ready to be slid over it as soon as the ceremony of sepulture shall be performed. On the pavement below, around the pedestal, was a wreath of laurel leaves and berries, wrought of various-colored marbles—among which a vivid green marble, from the quarries of the United States, was conspicuous. Surrounding the sarcophagus, and standing against the pillars which support the floor, was a circle of colossal figures in marble, the meaning of which I did not attempt to study. One of them, a winged figure with a trumpet by his side, was perhaps the angel of the resurrection, who is to summon the great warrior from his grave on the day of account, when he will be unpleasantly confronted by the multitudes who were slain in his wars. In the recesses behind these statutes were sculptures in bas-relief, representing some of the most important events of BONAPARTE'S history.

In that sarcophagus is soon to be placed the handful of dust which is all that remains of one who, for a few years, was the terror of the world. In its material, its form, and its glittering polish, this massive receptacle reminded me of the huge chests of porphyry found in the newly-opened tomb of APIS, at Sakkara, enclosing the bones of the sacred ox of Egypt. It is thus that, in different ages of the world, the same posthumous honors are paid to a quadruped and a conqueror, by two nations, each claiming in its day the palm of civilization. The Egyptians were the nearer right of the two; they honored the representative of a most useful tribe of animals; the French pay their homage to one whose title to it is, that "with infinite manslaughter" he won an empire which he was not able to keep.

I regretted that I could not look at the sculptures in relief below, except at a distance; they will be accessible, it is said, as soon as the remains of BONAPARTE are inurned. I enquired of a friend residing in Paris, when this would be done. "There is a controversy," he replied, "about this matter, among the Bonapartists. One party insists that the heart of NAPOLEON shall be deposited by itself in the church of St. Denys, among the monuments of the former sovereigns of France; but JEROME swears that he will not allow his brother's body to be cut up in that manner. The ceremony of removing his remains to the sarcophagus has, therefore, been postponed for a year."

But we had not yet seen the whole of the monument. Passing beside the glittering altar, we descended a flight of steps to the level of the great Court of the Invalides. Here, immediately back of the altar and under it, I saw the entrance to the tomb, a massive doorway, over which are engraved the words of NAPOLEON expressing his desire to be buried among the French people on the banks of the Seine. On each side of this passage to the sarcophagus stands a colossal figure, in bronze; one of them bearing, on a cushion, a globe and sceptre, the symbols of dominion, and the other a sword and gauntlet, emblematic of the violence by which that dominion was gained, and, for a brief space, upheld. As we were considering these figures, the voices of priests and a choir, chanting at the altar above, resounded up the lofty dome; it was a litany, nominally addressed to the GOD of PEACE. I looked about me and saw only the symbols of warlike glory, and encouragement to the pursuit of renown in arms. On the walls were the sumptuous monuments of men who had distinguished themselves as the instruments of warlike ambition and conquest—VAUBAN, Marshal BETRAND, and others. This church itself has been converted into the mausoleum of a conqueror; it was the shrine of NAPOLEON; this altar formed a part of his monument, and this hymn, whatever its words, was chanted in his honor. I had before me one of the forms in which the Power of Destruction is still worshipped. What a groundless fancy, to suppose that the adoration of a Great Spirit of Evil has become extinct with the race of ancient Persians, or exists only among a few savage tribes. I left the place with the throng, passing out to the street through the Hospital of the Invalides—for we were not permitted to retrace our steps to the principal entrance. I left it with a strong impression of the yet imperfect civilization of mankind.

EXCUSES FOR NOT GOING TO CHURCH.—There is no excuse so trivial that will not pass upon some men's consciences to excuse their attendance at the public worship of GOD. Some are so unfortunate as to be always indisposed on the LORD'S day, and think nothing so unwelcome as the air of a church. Others have their affairs so oddly contrived, as to be always unluckily prevented by business. With some it is a great mark of wit, and deep understanding, to stay at home on Sundays. Others again discover strange fits of laziness, that seize them particularly on that day, and confine them to their beds. Others are absent out of mere contempt for religion. And, lastly, there are not a few who look upon it as a day of rest, and therefore claim the privilege of their castle, to keep the Sabbath by eating, drinking, and sleeping, after the toil and labor of the week. Now in all this, the worst circumstance is, that these persons are such whose company is most required, and who stand most in need of a physician.—*Dean Swift.*

REVEILLE.

Up! quit thy bower; 'tis the matin hour;
The bell swings slow in the windowed tower,
And prayer and psalm, in the soothing calm,
Steal out, by turns, on the air of balm;
And in solemn awe of a morn so still,
E'en the small birds sing with a voice less shrill.

Up, lady fair!—'tis the hour of prayer—
And hie thee forth in the bracing air;
Now bow the knee, while land and sea
Repose in their bright tranquillity.
And the sun as pure a lustre throws
As the glorious dawn when he first arose.

WILLIAM CROSWELL.

DOOM OF THE UNFAITHFUL INSTRUMENT.—Is our present prosperity but the deep calm before the wild triumph of the hurricane? GOD only knows, my brethren, how close to us may be that fearful time of uttermost rejection. Yet late as it may be with us, so that that sentence be not already spoken, its utterance may be stayed by a hearty and entire repentance.

Perhaps this last issue is being now decided for us as a nation. If to our startled gaze were now opened revelations such as those which fell at Patmos on JOHN, we perhaps might see the mighty Angels of vengeance withholding, but as for a moment, the four winds of Heaven, to see whether Britain would repent and do GOD's work, or whether the waiting slumbers of earth's former mighties should soon be broken by the descent into their darkness and oblivion of another nation great as they in opportunity, stubborn as themselves in its misuse.

Dare we continue longer such unprofitable servants? Is not this to refuse the fulfilment of our calling, and so to hasten the day of our rejection? Let us master thoroughly the startling truth that GOD's work will not lack instruments, and that to refuse our service is therefore undoubtedly to yield our vantage ground to better laborers. How many fallen Churches, whose faith has perished, and whose candlesticks have been removed from their place, repeat to us the sound of warning! Where are the schools of Alexandria and of Antioch? What are the marts of Sidon and of Carthage? What the seven churches of lesser Asia? And even where absolute destruction has not settled on a Church and people which did not fulfil their calling, yet how often have they been struck with a perpetual barrenness and wounded almost unto death? Did not Spain once possess much the same first room for service on the earth as that which is now conceded to ourselves; and was not her neglect to use it followed by a withering of her powers, until she became the palsied crippled nation we have ever seen her?

Shall we not then arise as one man, and seek in GOD's strength to work our appointed work whilst yet the day of our trial lingers on? For to make the attempt must itself be blessed. What may be appointed for the earth we know not. It may be that for us and our Church there is yet allotted a gracious day of accepted and successful service; and if so, how exceeding great shall be the blessing of discharging it! Or it may be, that the hours of this weary world are already numbered. The shadows round us may be the beginning of that thick darkness and bitter desolation which shall overspread the earth and heaven before the Son of Man shall sweep into destruction the triumphant anti-Christ. Yet even if it be so, what so blessed even in that awful hour as to be found watching!—*Bishop Wilberforce.*

For The Churchman.

[Suggested by the touching and beautiful lines, "Sweet from the Rain," from New Jersey's noble and true-hearted Bishop.]

"Sweet from the rain": yes God's own rain
Of grace falls on thy heart;
And Love, and Truth, celestial grain,
Their rich perfumes impart.

"Sweet from the rain": thy manly soul
Ripens in sorrow's tears;
And 'mid the clouds that round thee roll,
More noble still appears.

"Sweet from the rain": man's puny wrath
May thunder o'er thy head;
But far beyond thy cloud-girt path
We see the rainbow spread.

"Sweet from the rain": GOD sends the showers
To bless the earth with bloom;
And so thy fame, like spring's first flowers,
Breathes odors from the gloom.

MANY.

ST. MARY'S FREE CHURCH FOR SAILORS, BOSTON.

At the late Convention of the Diocese of Massachusetts, the Standing Committee, the question of receiving the new seamen's parish into union having been referred to them, made an elaborate report against such reception. The Rev. GEORGE M. RANDALL, however, himself a member of the Committee, made a very spirited and telling speech against the report. The high accounts we had of the effort at the time awakened in us a hope that it would not be permitted to stop with those who heard it. It has now been published; and, a copy having been kindly sent us, we can have no hesitation about reprinting it. The speech itself contains, we believe, all that is needful to a due understanding of its argument. We will but add, that, there being no moral or canonical impediment to the admission of the parish, it seems something hard that the Standing Committee should thus strive, in effect, to hinder the growth and progress of the Church in that Diocese, so much against the presumed wishes of the Bishop:

MR. PRESIDENT: As a member of the Standing Committee, I feel, (to employ a word used in the closing part of the Report just read) "constrained" to dissent from the majority of the Committee.

I cannot agree to their Report, because I can neither agree to the facts as there stated, nor acquiesce in its reasoning, nor subscribe to its conclusion. When I say that I cannot agree to the facts, I would not be understood as disputing them. What I mean is, that I cannot agree to this statement of them, because it does not comprehend all that have come to the knowledge of the Committee. Any reasoning upon a foundation of a partial statement of facts can lead to no safe and reliable conclusion.

In order that I may the better define my position, and therefore to be the better understood by the Convention, I will, in the first place, with your permission, give a brief outline of the history of this whole matter.

In the year 1845, the Rev. JOHN P. ROBINSON, being without any parochial cure, took it into his head and heart to preach the Gospel to the sons of the ocean, in the port of Boston. He signified his purpose to a few friends, who immediately seconded his wishes, by affording him the means of opening an upper room in Ann street as a seamen's chapel. All this was done with the consent and approval of the ecclesiastical authority of the diocese. The enterprise was commenced under most promising auspices; large congregations were gathered; the gospel was preached; the Word of GOD, the Book of Common Prayer, tracts, and larger volumes of religious works, were gratuitously distributed among the sailors.

At the Convention in 1845, a Board of Missions to seamen was appointed, of which the Bishop of the Diocese was *ex officio* President. This Board, after its organization, adopted the Mission in Ann street as one of their stations, and appointed Mr. ROBINSON their missionary. In the course of time, some of the original members of the Board, and who were, also, among the first friends of this enterprise, withdrew from the Board, yet remaining, as they had been, the friends of the Mission and of the Missionary. In the autumn of 1851, the Board resolved that it was not expedient to re-elect Mr. ROBINSON as their Missionary. They nevertheless voted to allow him to remain until the next Convention, if he chose to do so, inasmuch as a considerable portion of the year had already elapsed. At that time, I was a member of the Seamen's Board, and voted in a minority of *one*, against the summary dismissal of the Missionary without giving him notice of whatever complaints there were, that he might have an opportunity of answering for himself, by explaining or defending his course. The Board, in their Annual Report, had, without a single exception, spoken of him, and of his labors, in terms of commendation; and in no report from the beginning did they directly or indirectly intimate any want of confidence in him whatever. The Report of 1851 closes in these words: "The Board have heard with satisfaction the Report of their Missionary, of the continued usefulness and success of the Mission, and, so far as their own personal observation has enabled them to judge, they concur in the statements he has made to the Bishop, respecting the same." Surely, Mr. President, this individual endorsement of the Missionary's course, on the part of the Board, is quite as full as he could reasonably wish. What then happened? Why, Sir, at the Convention at which this Report was presented, the Board were elected, consisting of the same persons as last year, with two exceptions. And what then? This Board, that from the beginning, and in every annual report, had praised their Missionary,—yea, who had, so far as their "own individual observation had enabled them to judge," endorsed his statement with regard to the present condition of the Mission; this Board, before the ink of their last commendation was fairly dry, were entertaining the matter of dismissing the Missionary from their service. Among the first business after their organization, was the election of the missionary. The matter was, for one cause or another, deferred for two or three meetings, and was finally discussed and decided by a vote, that it was not expedient to re-elect Mr. ROBINSON. I voted against that proposition, and I voted alone. I would not countenance, Mr. President, an act by which a brother clergyman, whose character is his life, of whom the public had heard, through the Board that employed him, nothing but a good report, should now, by that same Board, be dismissed, without being informed of the reasons for his dismissal, and without having the opportunity of defending himself before the Board, and before the public. I did then, Mr. President, as I hope I always shall do, "*as I would be done by.*" With such a vote, under such circumstances, I was then, and am now, more than satisfied.

But I am aware, Mr. President, that this is a point which does not strictly belong to the matter under consideration, and I only allude to it as a necessary link in the chain of historical events, connected with the question before us.

Mr. ROBINSON, almost immediately after this extraordinary decision had been communicated to him, spoke with me as to his future course; I advised him to avail himself of the offer of the Board to allow him to remain in his present situation until the meeting of the next Convention, for I was quite sure that that body would set this whole matter right. But he did not see fit to follow my advice. A number of gentlemen, among whom were some of the first friends of the mission, and who assisted Mr. ROBINSON in this enterprise, before the organization of the Board,—and who, I believe, were for some years members of that Board,—associated together for the purpose of organizing a parish under the name of "St. Mary's Church for Sailors," and elected the Rev. Mr. ROBINSON their rector. In the year 1852, this parish applied for admission into union with this Convention. This application was referred to the Standing Committee, under the canon, which was adopted at that Convention, which requires that the Standing Committee shall ascertain *certain facts* and report *them* to the Convention, with their *opinion* thereon.

The Standing Committee, having attended to this duty, have made a majority Report, which has just been read. I again find myself in a minority of one. My reasons for not agreeing to their Report I will endeavor to state.

I cannot agree to this Report, in the first place, because it does not, in my opinion, comply with the requisitions of the canon. The Convention constitute the Standing Committee a commission to ascertain facts, and to report them to the Convention, with their opinion thereon. Now, Mr. President, the Standing Committee, instead of doing this, have presented this Convention with a long and elaborate argument, with scarcely any facts, the drift of which could readily enough be discerned at the very outset. This paper is more like the plea of a partisan, than the report of a tribunal. In such a document the Convention have a right to look for a clear statement of all the important facts which have come to the knowledge of the Committee, carefully considered with stern impartiality, and duly weighed in the balances of an unbiased judgment, together with an opinion, which is the result of their comprehensive investigation.

For the information of the Convention, I will state, that some four or five months ago, the Standing Committee appointed a Sub-Committee of three, consisting of one clerical and two lay-members, to investigate the facts of this case, of which Committee I reluctantly consented to be chairman. The rector of St. Mary's church, the missionary officiating at the chapel of the Board, and the rector of Christ church were notified of a meeting of this Sub-Committee, and appeared before them, and made their respective statements, which were reduced to writing. This Sub-Committee subsequently made a report of the facts obtained. After some consultation, it was thought advisable to give all the parties another hearing, and in order to remove all cause of complaint, it was deemed proper to give all parties immediately interested a more formal notice. Accordingly, a note was addressed by the chairman to the rector, wardens, and vestry of St. Mary's church, and Christ church, and to the Secretary of the Board of Missions for Seamen. The parties appeared again, and made further statements, which were reduced to writing. These facts, just as they were written down from the lips of those who appeared before us, were presented to the Standing Committee, without being embodied in a formal report. These documents were placed in the hands of the Secretary of the Board, who drew up the Report, and in whose possession they now are.

I shall endeavor, Mr. President, to state some of these facts, which have been partially or entirely omitted in the Report. I can do this but imperfectly, as I am compelled to rely solely upon my memory, not having had the privilege of examining these notes, since they passed out of my hands, some two months ago. St. Mary's church for Sailors was duly organized according to the canons. They have raised about seventeen hundred dollars during the last year. They have no outstanding debts, with the exception of a small bill for oil and coal. They have means pledged for the support of the parish until Easter, 1854. A member of the corporation has purchased a meeting-house, formerly occupied by the Methodists, very conveniently located for a seamen's church, which has been very tastefully fitted up, and has been occupied by this parish for the past year. There are *sixty-nine* communicants connected with this parish. Thirteen persons have been confirmed during the last year, and I understand there are now several candidates for that apostolic rite. The average attendance of *seamen* in the evening, at which service the attendance is always largest, has been *seventy*. Upwards of thirty poor families belong to the parish, most of whom are either the families of sailors, or are connected with those who are employed along shore. At the chapel of the *Board*, the average attendance in the evening, as given to the Committee by the missionary, has been *twenty*.

The corporation of Christ church were not aware that any persons had left their parish to join that of St. Mary's, but nevertheless, they considered its organization as injurious to the interests of their own parish.

The corporation of St. Mary's church consists of gentlemen connected with the parishes of *Trinity*, *St. Paul's*, *Grace*, *Advent*, and *Messiah*. They are persons who sustain a highly honorable position in society, are devoted Churchmen, the friends of the sailor, and are, moreover, persons of pecuniary ability.

Such are some of the facts, which I have been enabled to recall, touching the case before us, and which, in my opinion, the Standing Committee should have presented to this Convention.

The Committee have indeed told you what was the *largest* and the *smallest* attendance at the chapel, and at St. Mary's. This was well enough, but of not the least importance, as data, from which this Convention could draw any just inferences of the positive and relative strength of the parish and the mission, as developed by the attendance of *sailors*. A fact which this Convention wants to know, and ought to know, is,—What is the sailor congregation in the evening at St. Mary's, and what is the sailor congregation in the evening at the Mission. Can this be done by merely taking the *largest* and *smallest* attendance at any time during the year? Could we, Mr. President, make an accurate estimate of the congregation which worship in this church, where we are now assembled, by counting their number on some extraordinary occasion, when the church was crowded to overflowing, and then count them again, on some stormy day, when there were not a dozen people in the house, and so strike a balance for an estimate? Would such an average give us anything like the true number of the congregation? Clearly not. While the Standing Committee have been careful to give you the smallest and largest number in attendance at both places, they have been equally careful not to tell you what they had in their possession as to the *average* congregation of sailors in the evening. According to the statement of the Rev. Mr. ROBINSON and his senior warden, the average attendance of sailors in the evening at St. Mary's has been *seventy*; and the average attendance of sailors at the Mission chapel, in the evening, as given by the missionary, the Rev. Mr. WILTBERGER, has been *twenty*. The omission of this most important fact was no inadvertance on the part of the Standing Committee, since their attention was repeatedly called to it. But for some reason, which I shall not attempt to explain, they did not see fit to allow this Convention to have the benefit of a fact which had come to their knowledge, and which, in my opinion, is more important than any which they have stated.

I repeat, Mr. President, that while I do not dispute what facts the Committee have stated, I cannot agree to this part of their Report, because it does not contain *all* that came to the knowledge of the Committee, having an important bearing upon the case, and which the Convention ought to know, and which the Standing Committee are bound by the canon to report.

Let us now look at this question in its relations to neighboring parishes. Christ church represents that her interests will be injuriously affected by the opening of St. Mary's, and this representation the Committee endorse as one reason for not admitting St. Mary's into union with this Convention. From this part of the Report I must dissent. I ask, how can the venerable parish of Christ church be seriously injured by admitting into union with this Convention a parish established expressly for the benefit of *Sailors*? St. Mary's, it is true, is a *free* church, and it will happen naturally and properly enough, that a few families, in the neighborhood whose associations and connections are more or less with those who are employed on shipboard or about the wharves, will occasionally, if not habitually, attend this place of worship. It appears, by a statement which the Rev. Mr. ROBINSON made to the Committee, that already upwards of *thirty* such families attend upon his ministrations. They are all, or nearly all, poor, and able to contribute little or nothing to the support of public worship. I ask, then, Mr. President, how can the *pecuniary* interests of Christ church be made to suffer in consequence of the attendance of *thirty poor* families at St. Mary's church, even if Christ church were at this moment in very pressing need of pecuniary aid? But what, Mr. President, are the facts on this point? Why, sir, it is very well known to many persons here present that *Christ church* is an *endowed church*. It has property which is now under lease, and which in the course of ten years will revert to the parish, and which will yield an income estimated at about *fifteen hundred* dollars per annum. But more than this, a subscription was made last year by persons connected with the parishes of *Trinity*, *St. Paul's*, and *Grace church*, to enable Christ church to maintain itself free of incumbrance while the property shall revert and form the basis of a permanent endowment. This temporary endowment which the parish is now receiving amounts to something near seven hundred dollars per annum; new subscribers are obtained from time to time, to supply the places of those who may have deceased or withdrawn. So that Christ church has a prospective endowment of fifteen hundred dollars, and a present endowment of nearly seven hundred, in addition to the ordinary sources of revenue from pew-rents, etc. How, I ask, Mr. President, can the few poor families, who live near the shore, and find it convenient to attend St. Mary's church, seriously injure the pecuniary interests of a parish already liberally endowed?

But the Standing Committee state in their Report, as a fact bearing upon this case, that there are *three hundred free seats* in Christ church, and hence, they argue, that there is no need of any further church accommodation in that vicinity. Suppose, Mr. President, that there are three hundred free seats in Christ church, and that these free seats are at this time all *vacant* seats, does that prove that *St. Mary's church for Sailors* ought not to be admitted into union with this Convention? Christ church is not now, and never was, and never was intended to be, a *Bethel*. You cannot make a Sailor church of it without a good deal of difficulty. It is not conveniently located for such a purpose, and besides, there are some vested rights in the way of such a change. But is there, Mr. President, nobody but sailors who might, and who ought to occupy these *three hundred* free seats? Let us look into this matter for a moment. A member of the corporation of Christ church, who is one of the most intelligent citizens at the north part of the city, stated to the Sub-Committee that there was a district in the immediate vicinity of Christ church of *ten thousand* inhabitants, where there were not *twenty-five* Church families who were able to contribute to the support of the Gospel. Now, how many of this large number do not attend any place of worship? How many of these were baptized in the Church and would attend its services, if looked after and visited? This question has been already answered in part, by the Report, which a clergyman recently employed by the church of the Advent to explore the section of the city extending from Charlestown-street to Cambridge-street. By this Report, it appears that there were found "*one hundred and seven families* belonging to the Church (most of them originally of the Church of England and Ireland), who are either living in utter destitution of the means of grace, or are connected with none of our parishes. Besides the one hundred and seven Church families, there were found *ninety-two* families unconnected with any parish or religious denomination, who declared their willingness to attend church, —making in all *one hundred and ninety-nine families*, containing probably not far from one thousand souls, unprovided for, and for whom the Church may be regarded as responsible. In these one hundred and ninety-nine families, there were found *eighty-one* unbaptized children, and *one hundred and fifty-nine* children without religious instruction, whose parents were willing that they should attend Sunday School, and who were of suitable age for that purpose."

With such facts as these, Mr. President, developed by actual investigation, may not Christ church find an ample field for filling her free seats? Can it be, that a parish with such an endowment,—with three hundred free seats,—in the heart of such a population, can come into this Convention, and raise its venerable voice to prevent the admission of a church for sailors, because, peradventure, in consequence of its being a free church, a few poor families might avail themselves of the opportunity of attending it services? These facts, Mr. President, are more than sufficient to silence any argument against the admission of St. Mary's church for Sailors, on the ground that it would be detrimental to the interest of Christ church. If that parish be desirous of doing a missionary work, they cannot ask for a riper field than that which they already have.

Again:—It is argued in the Report of the majority, that the Convention has made ample provision for supplying the spiritual wants of seamen, by appointing a Board of Missions, who have fitted up a chapel in Ann-street, and hence this parish is an interference with the work which the Church has undertaken to do, by a Board appointed by the Convention, and therefore St. Mary's church for Sailors should not be admitted. From such reasoning, and from such a conclusion, I must beg leave, Mr. President, to dissent.

Let us examine this point. In 1845, the Rev. Mr. ROBINSON commenced preaching to sailors in an upper room, which he and his friends had rented for a chapel, in Ann street. In May, of that year, the Convention appointed a Board of Missions for Seamen. In the following year, 1846, this Board make their *first* Annual Report to this Convention, in which they say, that they have adopted Ann street as one of their stations, and have elected the Rev. Mr. ROBINSON as their Missionary. This Board was appointed for the purpose of taking charge of all missionary operation in behalf of seamen in this diocese. Their field was, and is, the entire maritime portion of the State of Massachusetts. All seaport towns on the coast are their legitimate field for operation, just as the other portions of the State are the proper field for the Diocesan Board of Missions. It must be evident to all who take any pains to look into this matter, that this Board was not appointed for the sole purpose of establishing a Mission in *Ann street*, for there is nothing about *Ann street chapel* in the vote that organized this Board. The Board found a Mission there, and a Missionary, and so they adopted this Mission as "one of their stations." I wish, Mr. President, to call the particular attention of the Convention to the language of the first Report of the Board. They say:—

"The Rev. J. P. ROBINSON was appointed the missionary of the Board, and assigned to the temporary chapel on the corner of Ann and Ferry-streets, *which was adopted as* ONE OF THEIR STATIONS." What, I ask, Mr. President, does such language mean? Does it imply that this Convention proceeded to the grave business of appointing a Board of Missions for the sole purpose of taking, and always holding, a Mission for Sailors in Ann-street, in the vote by which this Board was organized. The Board had a more comprehensive field than this, and more comprehensive views of their duty, than are indicated by such narrow limits. Ann-street chapel, *already* in existence, with its minister *already* hard at work, was "adopted *as one of* their stations." Under this view of the facts, Mr. President, what becomes of the objection to the admission of St. Mary's church for Sailors, on the ground that it is an interference with a work which the Convention has undertaken, and over which their Board are to hold exclusive and perpetual control?

Suppose, Mr. President, that the Board of Missions to Seamen, in carrying out the intentions of the Convention that appointed them, and their own views as expressed in their first Report, had established a missionary station in the city of New Bedford, as I believe was once contemplated, or in the city of Salem, and certain churchmen in these cities should think it best to organize a parish, and with the aid of friends at home and abroad, who were deeply interested in the spiritual welfare of sailors, should choose to elect and maintain a rector, who should minister to sailors, and this parish were to apply for admission into union with this Convention, would it be refused on the ground that to publish the Gospel to sailors, in New Bedford or in Salem, was the exclusive prerogative of the Board of Missions to Seamen? On the contrary, Mr. President, would not the Board rejoice, and would not the Convention rejoice, that the zeal of the friends of the sailor had relieved them of this portion of their charge, thereby enabling them to turn their attention to the cultivation of a more destitute portion of the LORD'S vineyard. This Convention have appointed annually, for many years past, a Diocesan Board of Missions, for the purpose of establishing new parishes throughout the diocese. They are appointed by this Convention; they report to this Convention; and wherein do they differ in any respect from the Board of Missions for Seamen, except in this, that the one provides the Gospel for *sailors*, and the other for *landsmen*. Now, Sir, suppose that the Board of Missions should send, as they did send, my friend and brother who sits before me, a missionary to the town of Plymouth, and in the course of time, by the blessing of God, the people in that ancient town should form a parish, and choose that missionary their rector, and then apply to be admitted into union with this Convention; and suppose, sir, that when this infant parish was heard knocking as loudly as it had courage to do, at the door of this Convention for admission, the Diocesan Board of Missions should gather up its strength for a contest with its own progeny, and seek to thrust it rudely back and prevent its admission, on the ground that this new parish was interfering with the Board's business! Would not this be a very extraordinary, as well as a very unjustifiable proceeding? Would not the Church condemn it as a thing wrong in itself, as well as impolitic? Has the Board of Missions a sort of pre-emption right to hold certain localities through all time, by virtue of having once occupied these places? Is it the plan and the policy of this Convention to perpetuate Missionary operations? Has this been the policy and the practice of the Diocesan Board? No sir! That Board are ready to rejoice when a parish is formed where they have for years sent and maintained their missionaries. The idea that a parochial organization is to be discountenanced, and churchmen to be virtually disfranchised, because a *parish* would interfere with a *mission*, is preposterous. I hope that this Convention, in their action upon the case before us, will not be influenced by any such argument, but that the parish of St. Mary's for Sailors interferes with the operation of the Board of Missions for Seamen.

The next objection to the admission of this parish, brought forward by the Standing Committee, in their Report, is a matter which relates to the organization of parishes. It is said, that there are "peculiarities in the organization of the proposed parish of St. Mary's which make it an anomalous case," which is this, that "neither the Corporation nor the Vestry need be worshippers in the Church, nor even residents in the city," and therefore this parish should not be admitted into union with the Convention. From this conclusion I must also dissent. I cannot agree that an objection is sound, which, from the nature of the case, must almost invariably be fatal to all parochial organization for the benefit of seamen; since the peculiar occupation of this class of people would preclude them from being regular and stated worshippers in a seamen's church. They are a people whose home is on the deep; they are from every land, representing almost every kindred and tongue on the face of the earth. Now, if we are to have any parochial organization for the benefit of seamen, it must be composed mainly of those who attend other places of worship.

But the Standing Committee object, that (these persons, being members of other corporations,) to admit this parish, thus constituted, would be to sanction a principle of representation at variance with the spirit of our constitution, since such persons would have a double representation. Now, Mr. President, this matter of double representation is no novel feature in the ecclesiastical polity of the Church in this Diocese. It is very true that St. Mary's is a close corporation, and it is not also true, that other parishes already in union are, and always have been, close corporations? In fact, Sir, is it not true, that every parish in this diocese is in some sense a close corporation? Surely, there is not a parish in this diocese where there is not some limit fixed to its members, and some condition required of all who would avail themselves of the benefits of membership. In many, if not in most of the parishes in this diocese, the corporation is made up of pew owners. Hence a man may vote in as many parishes as he has pews. So that if a man own a pew in every parish in the diocese, then he may vote in every parish in the diocese for the election of delegates to the Convention. If he find it impracticable to do this personally, he may vote by proxy. Is it not a fact familiar to every one here present, that voting by proxy, when voting is of any material consequence, is among the most common occurrences? When there is to be any considerable contest, do not interested parties send far and near for the proxies of those who cannot, or are not disposed to attend themselves, and who, perhaps, never were regular worshippers in the parish? But more than this is true. Persons who do not even belong to the Church, but are members of other communions, may come in, and in some instances, I believe, have come in, and voted for Delegates to the Diocesan Convention, because they had a right to do so, by virtue of owning a pew. Why, Sir, who does not know that a man may go into a parish meeting of Trinity church, with fifty proxies, more or less, in his pocket, and control the whole business and elect whom he pleases as wardens, vestrymen, and delegates to the Convention, and that too, when delegates to the general Convention are to be chosen, and it may be, a Bishop is to be elected? In my own parish, the church of the Messiah, every pew-owner is a member of the corporation, and so many pews are owned by members of other parishes, that if they were disposed to unite, they could control the vote at any Easter meeting, unless extraordinary efforts were made to secure the attendance of those corporators who are stated worshippers. I think, Sir, there has never been an Easter meeting of that corporation when there has not been present one or more corporators who belonged to another parish. We may, Mr. President, call this feature an *evil*, we may, if we please, characterize it as a very *great evil*, that calls loudly for reform, but nevertheless, it is a part of our constitutional polity; and I submit, Mr. President, whether it is quite fair to take a *general* and *constitutional* objection, and bring it to bear with all its odious weight against a *particular* organization.

Are we, Mr. President, to engage in the business of gathering together the inherent evils of our parochial system, and binding them together in one solid bundle, bring them into this Convention for the magnanimous purpose of beating out the brains of a little bantling, who has the temerity to come up and ask to be one of us, all for the crime of coming into the world with the same defect in its constitution as attaches to the oldest and strongest members of this diocesan family? I think not. If, Mr. President, there be defects in our diocesan or parochial polity, let us set about the work of reforming them. If we are desirous of making an example of some body, let us choose for a subject some member of our diocesan family which has attained to the full stature of parochial manhood, and is capable of defending its own cause.

We are not now engaged, Mr. President, in making or mending our constitution, but in the business of acting under one already made and now in force. A constitution by which churchmen—all churchmen in this diocese—have certain rights, as well those without as within the Convention. St. Mary's Church for Sailors is a part of the Protestant Episcopal Church in this diocese. The corporation have complied with the civil law, and with the constitution and canons of the Church. She has done what the Church requires her to do, and, having done this, she has a right to demand admission. If the constitution be in any particular defective, it is surely not her fault, and the penalty, therefore, should not be visited upon her infant head.

But, Mr. President, there is a check in respect to the matter of representation. It is this,—The constitution expressly provides, that no person shall be appointed a *delegate* who is not a stated *worshipper* in the parish which he represents. Now if St. Mary's should send any other than a stated worshipper, as a delegate to this Convention, such delegate would not be entitled to a seat.

But it is said, Mr. President, that the admission of this parish into union will be a precedent for the future. Very well, Sir, grant this, and what then? what will be the precedent? Why, Sir, it is this:—A parish is regularly organized. Its corporation is composed of gentleman of high standing in the community, some of whom are among the more wealthy citizens of Boston, all of whom are intelligent and zealous churchmen. Services have been regularly held, for more than a year. Upwards of seventeen hundred dollars have been raised to meet the expenses, etc., of the parish. A commodious church edifice, well located, has been purchased by a member of the corporation, and has been neatly fitted up. A parish that numbers *sixty-nine* communicants, with an average attendance of *seventy* sailors in the evening. A parish where upwards of twenty have been baptized, and *thirteen* have been confirmed, and nearly as many more are desirous of receiving that apostolic rite. A parish unembarrassed by debt. *Such a parish*, having complied with the provisions of the constitution and canons, asks to be admitted into union with this Convention. This, Mr. President, is the *precedent*. Suppose this application be followed by similar ones from Salem and New Bedford and other seaport towns, presenting precisely such statistics as to numbers, success and means of support, what great harm could accrue to the interests of the Church by admitting them into union, and bidding them a hearty welcome, and an earnest and sincere GOD speed?

These, Mr. President, are the reasons why I dissent from the Report as a member of the Standing Committee, and why I shall vote against it, as a member of this Convention. If I know my own heart, and I trust I do, I have no feeling in this matter, except that which prompts me to do what I conscientiously believe will best promote the unity, the purity, and the prosperity of the Church in this diocese.

Never speak ill of any man; if of a good man, it is impiety; if a bad man, give him your prayers.

SPIRITUALITY OF THE CHURCH—OR A POPULAR OBJECTION ANSWERED.

It is thought by many that the system of the Church is a mere formalism, that we substitute rites and ceremonies for inward grace, that we rely upon them, and think, when we have recourse to them, that merely to attend Service, to observe Fast-days and Saints'-days—this, it is supposed, we regard as the sum of religion. Were these our views, it would be almost idle to assail them; for what could be more absurd than such teachings? Errors so transparent, so obvious, could hardly be mistaken for truth.

But these are not our views, nor are they even a tolerable caricature of them, as we shall presently see. It answers a purpose to make such statements. Many take such representations for facts, and are thereby prejudiced, when otherwise they would admit and cling to the beauty, depth, spirituality, and practicalness of Church-teaching and order, were they once suffered to behold the Church as she really is, and more especially, were they to drink from her pure and deep fountains.

Placing then, on the one hand, the sketch of what we do not believe and do, which has just been given, let us place, on the other, a sketch of what we really hold, that our readers may have the means of viewing both in contrast.

It is our firm belief that "without holiness no man shall see the LORD." The very essence of this holiness we maintain to be "*the mind of* CHRIST *formed in us.*" We regard the formation of the CHRIST-like mind as a growth, a *daily* renewal of our sinful nature through the imbibing of FATHER, SON, and HOLY SPIRIT, while we ourselves, watchfully, earnestly, strenuously co-operate with them. We believe, moreover, that our outlife must not only correspond to our inward, but so express and embody it, that our lives shall be "fruits of the spirit," manifesting in their course true faith and love towards GOD and man; or, if we be allowed to vary the illustration, webs woven of words and deeds of which the very substance is holiness. We regard the Christian as but a stranger and pilgrim here, so endeavoring to "pass through things temporal, that he finally lose not the things eternal;" a "casting away the works of darkness, and putting on the armor of light, now in the time of this mortal life . . that in the last day he may rise to the life immortal;" in short, as living to purify himself from sin, and prepare himself for the presence of GOD, by a holy obedience flowing from divine grace, which works to change, and changes to transform our whole nature. Our prayer is, in the beautiful and solemn words of the Church, words clear and impressive as they are beautiful: "Grant that we, being regenerate and made Thy children by adoption and grace, may daily be renewed by Thy HOLY SPIRIT, through our Lord JESUS CHRIST."

Such is the teaching of our Church, and the sum of it is this:—

First, we must be regenerate, and made children of GOD through adoption and grace; in other words, we must receive GOD's Spirit, the reception of which into the soul, as leaven into a mass of meal, we call regeneration. Second, we must be daily renewed, that is, freed from sin, and created anew in CHRIST, by the *daily* working of this same spirit in leavening our natures, and subjecting them to its own laws; and third, our lives must be an embodying of what we are thus inwardly made, that so by the "holy inspiration" of GOD, we are enabled to "think those things that are good," so by this "merciful guiding we may perform the same."

Is this to substitute rites and ceremonies for inward grace? Is this to rely upon them apart from GOD's grace, and imagine, when we have recourse to them, that no more is required? Is this to regard Baptism, Confirmation, Holy Communion, Fast-days, and Saints'-days, as the whole of religion? What are such assertions but distortions and misrepresentations of what the Church firmly believes and constantly teaches? They may indeed serve a purpose, and prejudice generous and well-meaning minds against the Church, but they cannot serve this purpose long. The truth must prevail. It will flash forth in its heavenly brightness and power. It *will* make its way into and light up the hearts and intellects of men.

If there be any of our readers who belong not to our own Church, they can now see what we really hold, and how different it is from what we are so often represented as holding. And if they have entertained objections on this ground, their candor and good sense will discover that so far such objections are groundless. The religion of the Church is deeply spiritual, and flows forth from within, as it were molten gold, into the Christian's words and deeds as into moulds.

But is not great stress laid upon Sacraments, on the Sunday service, on the keeping of Fast-days, and Saints'-days, on daily prayer? Doubtless, Sacraments are of CHRIST's own institution? Has He made any thing without bestowing upon it efficacy? Behold nature in her golden round, and see if He has laid His hand without marking it with His wisdom, and bestowing upon it some gift? Has He not pointed to the water-and-spirit birth? Has He not said, "My flesh is meat indeed, and My blood is drink indeed?"

Divine service has its peculiar blessing. Has not CHRIST said, "where two or three are gathered together in My name, there am I in the midst of them?" Are not these the Almighty's words, "*In all places where I shall record my name, I will come unto thee, and I will bless thee?*" Did not the Apostles and their converts assemble daily in the temple? Did not CHRIST teach "daily in the temple?" Wherein did He neglect the prescribed daily worship of His house? Do not His acts and the acts of His Apostles speak more forcibly than words? They are eloquent voices ever in our ears, and shining examples ever before our eyes. Shall we be wrong if we hear and imitate?

Again. Did not CHRIST prescribe fasting and prayer? Did He not observe the Feasts and Fasts of the Jewish Church? Are we wrong for having regular stated times of fasting and prayer? and also of solemn joy and thanksgiving for our manifold blessings? Is regularity in our great duties to be set aside? Are we in error while treading in CHRIST's steps? Do His steps lead to the hollow and formal?

The rites and observances, now mentioned, we justly prize as *means of inward holiness*, as channels of grace. We do not view them as religion itself. We do not put them in place of inward holiness, of daily renewal, but regard them as we have just remarked, as hallowed means thereto. We have recourse to them in obedience to GOD, in imitation of CHRIST; and having recourse to them in faith, in humility, in earnestness of heart, in sorrow for sin, shall we receive no blessing? Shall no spiritual, refreshing, healing influence flow through them as channels into our souls? Have GOD's promises failed? Has He spoken, and yet cannot perform? How can we look upon His Sacraments lightly? What right have we to separate the inward grace from the outward form? Shall we, in our wisdom, endeavor to make the rivers flow, but not in channels? Shall we, to improve man's earthly condition separate the soul from the body, its dwelling-place? Shall we preserve the life of the tree by severing it from the wood in which it lives? By GOD's own hand have the inward and outward been united. Is it ours to wrench them asunder?

Thus, while we value the institutions of GOD, we do not misplace them. We endeavor to use them as He directs. They but little understand our system, who suppose that we regard the form and not the life, the outward act, and not the inward state of faith and love. Were we to rest in the sacraments *as ends*, our error would indeed be grievous. Were we to put partaking of them for holiness of heart and life, we would be most culpable? If we thought them of themselves to act as charms independent of fitness in the receiver, our teaching would be perilous. But though we are often said, after this manner to regard them, yet nothing is farther from our thoughts or more abhorrent to our feelings. We consider Holy Communion, for example, as a means of grace, in order that our lives may be more strict and holy. Holiness of heart and life is the very end to which it looks. If we partake of it unworthily, so far from being benefited, we eat and drink our own condemnation.

So much in illustration of the Church. Let her teaching be viewed, not in caricature, but just as it stands, simple, beautiful, heart-stirring, deep, and who will not admire, and admiring love, and loving embrace, what so comes home to our better nature, and meets all our spiritual wants?—*Church Herald.*

DANGER OF TAKING THINGS FOR GRANTED.—It was objected to the system of COPERNICUS, when first brought forward, that if the earth turned upon its axis, as he represented, a stone dropped from the summit of a tower would not fall at the foot of it, but a great distance to the west; in the same manner as a stone dropped from the mast-head of a ship in full sail does not fall at the foot of the mast, but at the stern of the ship. To this it was answered, that a stone, being a part of the earth, obeys the same laws and moves with it; whereas it is no part of the ship, of which consequently its motion is independent. This solution was admitted by some, and opposed by others; and the controversy went on with spirit; nor was it till one hundred years after the death of COPERNICUS, that the experiment being tried, it was ascertained that the stone, thus dropped from the head of the mast, *does* fall at the foot of it.—*Archbishop Whately.*

A DONKEY STORY.—A Spanish peasant had for many years carried milk into Madrid to supply a set of customers. Every morning he and his donkey with loaded panniers, trudged the well known round. At last the peasant became very ill, and had no one to send to market. His wife proposed to send the faithful old animal himself. The panniers were accordingly filled with canisters of milk, an inscription written by the priest, requesting the customers to measure their own milk, and return the vessels, and the donkey was requested to set off with his load. He went, and returned in due time with empty canisters, and thus he continued to do for several days. The house bells in Madrid are usually so constructed that you pull the rope downwards to make them ring. The peasant afterwards learned that his sagacious animal stopped before the door of every customer, and after waiting what he deemed a sufficient time pulled the bell with his mouth.

THE COLONIAL CHURCH BILL.

The following is the editorial review from the *Evening Journal*, of which mention is made in another column:

We have already analyzed the very important Bill for enabling the Colonial Churches to regulate their own internal affairs. That measure embodies principles the justice of which we have long advocated. It secures independent action to the scattered branches of our Church—it recognizes the importance of the lay element—it ensures a just subordination to, and recognition of, home traditions,—and it calls into action both the Diocesan Synod and the Provincial Council. It does not tend to what is called the separation of Church and State. On the contrary, it serves to rivet the links of attachment between the colonies and the Mother-country; and so far as the principle goes, it is just that which might have averted, or at least deferred, the rupture of our political connection with America. For it is with Churches as with colonies, and with both as with children—the immediate and direct dependence of rising life and energy on mere authority must be seasonably and judiciously slackened. A parent who rules his adult children as though they were infants, destroys the true nature and high character of the family tie in its best relations; and a Church which does not permit its distant branches a liberal measure of independence and freedom, as soon as they are capable of judgment and healthy action, is rather a spiritual stepmother than the mistress of a family home and of a Christian household.

On Thursday night, the Bill came before the House of Lords; and we must say that the discussion, both in spirit and result, was highly creditable to that assembly. The chief opponents of the measure were Lord Monteagle and Lord Harrowby. The former represents the official obstructiveness of an extinct redtapeism, and the latter well-intentioned nobleman may be considered the exponent of that narrow-minded and undefined suspicion which certain religious persons affect to feel in regard to anything which shall realize the corporate idea of the Church. Lord Monteagle objects to the Bill because it elevates the Church above a State department—Lord Harrowby, because it expands the Church beyond an abstraction. The general field was excursively run over in a preliminary discussion before the House went into Committee; and it is satisfactory to find that the opponents of the measure only ventured upon exceptions to details. The entire absence of objection to the necessity of an enabling measure of some sort—to its abstract justice—and to its entire conformity with the great political principle of leaving the colonies to manage their own internal concerns—is of itself an immense advance. Under such circumstances, we can afford to dispense with many, though minor, objections to the measure which we might otherwise have been ready to offer. It cannot be denied that it is characterized with something of an abundance of caution. Without being conceived in absolutely a grudging spirit, it has at least a close-fisted look. There is a sufficiency, if not a satiety, of caution, restriction, and abatement. We are not complaining of this excess of the tentative spirit. But its prominence is a fact, as the Duke of Argyll both wisely and pertinently remarked.

The first important principle of the Bill which the discussion elucidated is, that it does justice to the inferior clergy. At present, the Colonial Church is in practice—and nobody knows what it is in theory—either a hyper-Papal autocracy or an anarchy. The clergy are either removable by the bishop at his own supreme will and pleasure, or, even for the gravest offenses, they are not amenable to any ecclesiastical discipline or correction whatever. Henceforth it is to be provided that the Diocesan Synod shall enact, for the trial of clerical offences, internal regulations by which the legitimate rights both of the bishop and of his clergy may be preserved—regulations which, being enacted by all orders in the Church, lay as well as clerical, and enacted for the well-being of all, it will be for the common interest of the separate bodies composing the Church to make as fair, both in principle and practice, as possible. But in this there is no undue prominence given to the episcopal order. Indeed, throughout that whole measure runs that golden cord of security, that when power is co-ordinately entrusted to three several elements—the Episcopal, the Presbyteral, and the Lay—a sufficient guarantee is obtained, so far as human regulations can obtain it, that all interests will be fairly dealt with. And the harmonious working of this principle in the American Church experimentally assures us that an undue pre-eminence of either order is impossible. The very worst result of this co-ordinate power in legislation is to retard a useful measure; but to enact an unjust one is morally impossible.

Perhaps the most curious instance of inability to grasp the question before the House was the Earl of Chichester's singular appeal that the Colonial Church and Mother Church ought to have exactly the same regulations—in other words, that the distinction of colonial and maternal should cease. Certainly, if Australia could be incorporated with Sussex, we should concur in the wisdom of the noble earl's suggestions. But it so happens that, in spiritual things as well as in social and intellectual attainments, a colony of half-converted Kafirs or New Zealanders, or a village of Hindoo Christians, is not quite on an equality with the congregation of St. George's, Hanover-square; and common sense teaches that the Church ought to have power within itself to settle points of order, form, and management, so as to suit such emergencies—ought, in other words, to show itself sufficiently plastic to meet the requirements of Dyaks as well as of Dukes. Cannot the respectable earl and his friend, Sir Robert Inglis, understand that what suits them in their hebdomadal pew does not suit the wild denizen of the bush, or the simple savages of Tinnivelly?

Lord Monteagle—who, it appears, has accepted the task of perpetuating that absence of ecclesiastical system and self-government which has threatened to annihilate the Colonial Churches—seems to desire that, if they must have Synods, they shall not have the right to discuss anything in them. Perhaps, as the Duke of Argyll happily suggested, he wishes them only to meet for the sake of exchanging compliments—he would like to see them discussing the prospects of a fishery or a wool harvest, but not the spiritual concerns of a spiritual body. His lordship—we trust that such nonsense is a misreport—"does not wish to prevent the making of regulations so much as the raising discussions." He wishes, perhaps, to revive the old Rhadamanthine policy: "Silentium Concilium vocat." Actually, in these days, one who has been a British Minister wishes to frame a penal law against public discussion. The Bill, with as much caution as the case demands, requires the Synods not to enact anything contrary to the doctrine of the Church of England. We humbly submit that the Archbishop's additional caveat, in introducing the words "not affecting the standard of faith," is superfluous or at least ambiguous. For a regulation to protect the creeds would "affect," even for good, the standard itself. We must protest against this technical jealousy, which, by attempting an over-precision, defeats its own object.

The Bill, we are glad to say, passed through Committee with only the reservation of a single point. Thanks to the able and high-toned management of the debate by the Colonial Secretary, no substantial mutilation has been inflicted on this great and truly conservative measure. Lord Monteagle's amendment, to restrict the Synod from passing regulations which shall "affect the Royal Supremacy," is reserved. We view these words as perfectly harmless in themselves. They are objectionable only as being pleonastic, and, as the Duke of Newcastle most properly observed, calculated to raise doubts. The Royal Supremacy we most cheerfully and entirely admit. As we have repeatedly urged, the Queen is supreme over Churchmen and Dissenters alike—supreme in all causes, and over all persons. It is the function of the Crown to see that right be done by every function and individual in the State. The Queen is supreme over the Wesleyan Conference, exactly in the same sense in which she is supreme over an Australian Synod. Neither may act against the law. And, therefore, we plead for the Royal Supremacy. But that the Crown is not, in any other sense, supreme over the Church of England, the Lord Chancellor himself has at last discovered. He now admits that he contradicted the Bishop of Exeter for asserting—that any especial or religious supremacy is not accorded to the Crown by the law of England. The formula reserving the rights of the Royal Supremacy is not worth objecting to, except on the ground that it will be a misleading and equivocal allusion to a supposed doctrinal authority which does not exist. It is surely, in all conscience, a sufficient recognition of Imperial supremacy—in our judgment, an excessive recognition—to provide that the Home Government may disallow any diocesan or provincial Constitution; and, with this guarantee, the Royal Supremacy has all the substantial security which can be required.

COMMUNICATIONS.

For The Churchman.

AN ACT to provide for the incorporation of Religious Societies. Passed April 5, 1813.

Its Defects and need of Amendment as regards the Church.

Can you, Mr. Editor, inform us whether the Committee of ten, who were appointed at the last Diocesan Convention to prepare Amendments to the "General Act for the Incorporation of Churches," ever fulfilled the duty imposed upon them? if so, what were the Amendments proposed? whether such Amendments did not meet with the approval of the Standing Committees of the two Dioceses, or what is the reason that the matter has not been brought before the Legislature?

It is certain that the law is very defective, in some respects inconsistent with our ordinary practice; and, if so, then surely our practice, or else the law, ought to be amended.

I do not propose to show how the Act might be bettered in regard to the incorporation of churches, but to mention some of its defects in regard to our ordinary parish meetings, and also to the powers and duties and regulations of vestries.

First, it will be seen upon examination of the Act that there is nothing specified as to the *notice* which should be given of the ordinary annual parish meetings for the election of Wardens and Vestry. Of the *first* election it requires notice to be given in the time of morning service, on two Sundays previous thereto; of a *special* election to fill a vacancy ten days' notice are required; but nothing is said of the *annual* meeting. It would be *legal* then to hold it without *any* notice, only it must be after morning service on the usual day. But would this be right? Such at least is not the usual practice.

Secondly, there is no specification as to what shall constitute a *quorum* at any parish meeting. Would three be sufficient? would two? would *one?*

It may be said that as the Act speaks of the "votes of the *electors*," *one* would not be sufficient. But I can see no reason why *two* of the congregation should not be a legal parish meeting, and elect a Vestry for the ensuing year. And as the Rector has undoubtedly the right to vote (he possessing all the qualifications required by the law for an elector, and having no casting vote), why may not an election be perfectly legal, held by the Rector and *one* other, on the usual day, and this, be it remembered, *without* any required notice?

Propriety would undoubtedly dictate that, if upon the usual day, after morning service, the Rector found himself in church with only one or two assembled for a parish meeting and election, there should be an adjournment to a future day, when more might be assembled. But this would be entirely illegal. No provision for an adjourned meeting is made in the Act: they "*shall* elect . . . . on the day in Easter week fixed for the purpose such churchwardens and vestrymen," says the Act. Here, we think, is defect number three, that under no exigency is an adjourned election provided for. The cases supposed have happened within my own experience. I as Rector have adjourned a parish meeting when only one was present to elect, which I am *now* inclined to believe was illegal, and I have presided over a parish meeting of *two* who elected Wardens and Vestry, notices having been given, as propriety dictates, though no law requires.

Again. Suppose the "fixed day in Easter week" passes over without any notice, meeting, or election, as I have known to be the case, when a parish was vacant; is not the parish thereby dissolved? can it be resuscitated *legally* except by a new incorporation? There is a traditionary belief that in such case the old officers hold over. But is there any such provision in the Act? None whatever.

In the Amendment to the Act of 1813, passed Feb. 15, 1826, such provision is made for "all churches, congregations, or religious societies" alluded to in the *3d section* of the Act of 1813. But the 3d section of that Act applies, as will be seen upon examination, to all religious bodies in the State *except* the Protestant Episcopal and the Reformed Protestant Dutch, to which the first two sections of the Act are devoted. The only provision for *us* in this matter is the *2d section* of the Act of 1826, which says that upon the omission or neglect of *any* church, congregation, &c., to choose their trustees, wardens, vestrymen, &c., at their stated annual meeting, such church should not thereby be deemed to be dissolved, but the old trustees or vestrymen were to hold over, "*provided* that elections to supply such omissions shall be made *within one year after the passing of this Act.*" Therefore, since the 15th of February, 1827, there has been no provision for the holding over of Vestries; and by all subsequent omissions to elect, such negligent parishes have become dissolved and are legally dead. It would be well for some of our parishes to look into this matter. I know of one in such evil case; I have reason to believe that there are others which suppose themselves of sound constitution, but which have indeed legally "no life in them." An alteration in the law, placing us upon the same footing as all the religious bodies mentioned in the 3d section of the Act of 1813, although it would not remedy past neglect, except by some *ex post facto* provision, would prevent perhaps much trouble for the future. So much for the defects of the law with regard to the ordinary parish meetings.

(To be continued.)

For The Churchman.

FURTHER TENDENCIES IN MASSACHUSETTS!!

Rev. and Dear Sir: In years past it has been thought by some in our Church that we need a complete revision of our books of Psalms and Hymns; not contented with the old, but desiring that we should keep pace with the progressive movements of the age. The last effort of this kind which has appeared in our Diocese, and which will have a tendency to place the Rev. Author high in the annals of sacred poetry, is the following productions, sung in the Mission Chapel (to seamen), under the care of the Rev. C. Wiltberger. A few evenings since, the Bishop being present, they were sung, as I have been informed, much to his edification, and to the *spiritual* benefit of the congregation present. I subjoin them for the benefit of your readers.

Massachusetts.

THE OLD SHIP ZION.

1. What Ship is this, you have entered on board,
O glory hallelujah;
It's the Old Ship Zion, hallelujah.

2. Is your vessel well built, and her timbers all sound, O glory &c.
She is built of Gospel timber, hallelujah, &c.

3. O what is your Captain's name, you have on board, O glory &c.
King Jesus is our Captain, hallelujah, &c.
Jesus stands at the helm, hallelujah, &c.

4. O what kind of passengers have you on board, O glory &c.
They have all been converted, hallelujah, &c.

5. O what is the flag under which you sail, O glory &c.
Our flag is Salvation, hallelujah, &c.

6. O have you an Anchor, in times of distress, O glory &c.
Blessed Hope is our Anchor, hallelujah, &c.

7. O where are you going and O where are you bound, O glory &c.
We are bound for Canaan, hallelujah, &c.

8. Do you think that she'll be able for to land you on the shore,
O glory &c.
She has landed thousands over, hallelujah, &c.

9. She has landed thousands over and she'll land as many more,
O glory &c.
She has landed myriads over, hallelujah, &c.

10. Poor Sinner, will you go with us to Canaan's happy land, O glory &c.
The Captain will receive you, hallelujah, &c.

—*Seamen's Episcopal Chapel, Hichborn Block, Ann street, Boston. Rev. C. Wiltberger, Chaplain.*

THE GOSPEL SHIP.

What vessel are you sailing in?
Declare to us the same;
Our vessel is the Ark of God,
And Christ 's the Captain's name.

CHORUS.
Hoist every sail to catch the gale,
Each sailor ply his oar;
Though storms and tempests may arise,
We soon shall reach the shore.

And are you not afraid some storm
Your bark will overwhelm?
We cannot fear, the Lord is here,
Our Father's at the helm.
Hoist every sail, &c.

Our Compass is the sacred Word—
Our Anchor's blooming Hope—
The love of God 's our canvas spread,
And Faith our cable rope.
Hoist every sail, &c.

We look astern on many a toil
Which Christ has brought us through;
We're looking now ahead, and lo!
The land appears in view.
Hoist every sail, &c.

Send out the boat, we'll come on board,
If you can make us room.
We've room for you and all the world—
Make no delay, but come.
Hoist every sail, &c.

The sun is up, the clouds are gone,
The heavens above are clear,
The city bright appears in sight,
We're getting round the pier.
Hoist every sail, &c.

When all the storms of life are past,
And we the port obtain,
We'll praise the Lamb in nobler strains,
Who died and rose again.
Hoist every sail, &c.

—*Seamen's Episcopal Chapel, Ann-street, Boston. Rev. C. Wiltberger, Chaplain.*

For The Churchman.

THE DILAPIDATED DIOCESE.

"He has hindred the growth of the Church."—*Wm. Halstead, Caleb Perkins, Peter V. Coppuck, Bennington Gill.*

"To the great grief of many, and the injury of religion."—*William Meade*, Bishop of the P. E. C. of Virginia; *George Burgess*, Bishop of the Prot. Epis. Church in Maine; *Cha's P. McIlvaine*, Bishop of the Prot. Epis. Church in Ohio.

St. Mary's, Burlington, new church nearly completed.
Christ, Middletown, church repaired and much improved.
St. Peter's, Spotswood, new church nearly completed.
St. Stephen's, Beverly, new church about to be built.
St. Philip's, Newark, about to build a church.
St. John's, Somerville, new church consecrated this year.
St. Mark's, Baskinridge, new church recently consecrated.
St. Paul's, Newark, schoolroom, with chapel and rectory built.
St. Stephen's, Millville, church about to be built.
St. Peter's, Perth Amboy, new church nearly completed.
Christ, New Brunswick, church greatly enlarged and improved.
St. Stephen's, Mullica Hill, new church nearly completed.
Grace, Van Vorst, new church recently consecrated.
St. Matthew's, Newark, church much improved, parsonage and schoolroom.
Holy Trinity, Hudson, new church recently consecrated.
St. John's, Camden, Floating Church of the Redeemer purchased.
Christ, Elizabethtown, church about to be built.
Calvary, Summit, church nearly completed.
Church of the Redeemer, Morristown, new church in progress.

—*Abstract of the Parochial Reports of the Diocese of New Jersey*, 1853.

Mount Ida, 3 August, 1853.

NEW PUBLICATIONS.

Coleridge's Works, edited by Prof. Shedd. Vol. 7. Harper & Bros.

The seventh volume of this beautiful edition of these standard works has appeared on our book table. It contains the *Dramatic* and *Poetical* Works of Coleridge. This volume completes the edition, which is in every respect by far the handsomest that has ever been offered to the public.

The Village Blacksmith, or Piety and Usefulness Exemplified, by James Everett. 24mo., pp. 352. Carlton & Philips.

A book intended to inculcate religious principles, but so overburdened with fanatical expressions and sentiments which so often characterize the productions of the dissenting press, that it shocks and sickens every sensitive mind, and defeats its own end.

Bunyan's Pilgrim's Progress. 24mo., pp. 478. Lane & Scott.

A very pretty and convenient edition of this work, published in good style and embellished with several woodcuts.

The Successful Merchant: sketches of the life of Mr. Samuel Budget; by William Arthur, A. M. 18mo., pp. 411. Carlton & Philips.

A very excellent and readable edition of this work, the merits of which we have previously noticed.

Life of the Rev. John Wesley, M. A., by Edward Weston, with translations and notes by John Emory.

The author has here given us a biography of the founder of Methodism, which claims great accuracy and yet to be void of the large amount of extraneous matter, which is of but little interest beyond the pale of Methodism, with which the larger biographies are generally encumbered. It therefore forms a more desirable book for the general reader.

The Romance of Abelard and Heloise, by O. W. Wright. 12mo., pp. 266. D. Appleton & Co.

The beauties and faults of this book have been so often criticised that it is useless in our short space to enter upon the merits of it. The edition before us is a very excellent one, good type, the fairest of fair paper, and convenient size; being in short a most readable book.

The Westminster Review for July. Contents: John Knox; Over Legislation; Pedigree and Heraldry; Sects and Secular Education; Young Criminals; The Life of Moore; India and its finances; Balzac and his Writings; The Turkish Empire; Contemporary Literature of England; Do. of America: Do. of Germany; Do. of France.

This number begins another—the 37th—volume of this Review; and we again commend the American edition, published by Leonard Scott & Co., to the attention of our readers. This, with the other three great English Reviews and Blackwood, are republished here in a superior style, and offered at terms that put them into the power of almost every one that desires a rich monthly treat.

Blackwood's Magazine for July. Contents: Weiss' History of the French Protestant Refugees; Legends of the Madonna, by Mrs. Jameson; Lady Lee's Widowhood; The late Marquis of Londonderry; Paris Theatricals; The Fine Arts and the Public Taste in 1853; A Chapter on Life Assurance; Gold and Emigration in their effects, social and political.

Dunigan & Brother's Family Bible. We have received Nos. 15 and 16 of this beautiful edition. The plate—a very fine one—is David and Abisai in King Saul's Tent.

Household Words for August, published by McElrath & Barker.

It needs no commendation; its name and character are enough.

Littell's Living Age for July. Contents: Syria; Colza Oil; Solar Eclipse from a Norwegian Mountain; The Duke of Buckingham; Striking Likenesses; Idiots; Can Slavery be Abolished; Galton's Explorations in South Africa; Warburton's Life in Peterborough; The Attorney; Miss Hurst; The Coquette; A Day with Charles Fox; Comparative Atlas; Poetry, etc.

THE CHURCHMAN.

NEW YORK, AUGUST 13, 1853.

☞ All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

We beg to remind our subscribers that our terms of subscription are in advance, and therefore we must regard those as being in arrear who have not made their payments in accordance therewith. We have furnished bills in most cases, and those who have not already received them will do so (D. V.) during the current month. If they would remember that their subscriptions fall due at the commencement and not at the termination of the year, and that we never send out a bill before the amount thereof is due, they would save us the disagreeable necessity of so frequently demanding payment in advance. tf

We are again, this week, elbowed out of our customary editorial space, by the large incoming of news, ecclesiastical and secular, at home and abroad; which article, as our readers have probably learnt by this time, has precedence over everything else in our columns. We had made up a right good stretch of very interesting and edifying Church news from Scotland, which somehow got lost between our hands and the printer's. It was taken from the *Scottish Ecclesiastical Journal*; and as we had no duplicate of it, we could not reproduce it. We shall hope to come upon it again in some of our other exchanges; the matter being of a kind that we are very unwilling to be without.

We find it not a little difficult to hold in on the subject of the Bill for giving synodical action to the English Colonial Church. The scope and bearing of the measure, we believe, are fully presented in our department of "The Church abroad." We scarce know whether to be more pleased with what it grants or what it withholds. The conferring of legislative powers, or rather the unfettering of such powers as are inherent in the nature of the Church, should in all prudence be *gradual*, as it seems to us, to the end that the people may grow accustomed to the use of them while yet restrained from the abuse. The longer the prerogatives have slept, the greater the danger of their running the Church to shatters, if too suddenly awakened and left to their own course and measure of action, unchecked and unreined. Coming into play by degrees, there is good hope that each will get attuned to harmony and concert with the others, so that they will learn to make music all together of their own accord, in which case it will of course be safe to permit them to work self-moving and self-directed. Not the least part of the good wherewith the measure seems freighted for coming time, is the reflex influence it will be likely to have on the Church in England, gradually removing or alleviating the apprehension, for which, it must be owned, there has too much cause been given, that if the Church be restored in any considerable measure to her native organic freedom of action, her energies will be wasted and shipwrecked in theological storms and hurricanes. The committing of all powers of government unreservedly to the people, with no other checks than those resulting from their own pledges, is so native and familiar with us, so ingrained in all our social habits, and so wrought in with the seasonings and corroborations of our life, that we can hardly realize the peril of such a state where all the habits of a people have been set and shaped and hardened in the opposite direction. Nor, perhaps, should it be unobserved that there may be equal danger on the other side, lest, from too long withholding of powers wanted, or too long crippling of powers possessed, the energies of life, thus re-inforced by reason herself, may become so irritable and impatient as to spurn at all restraint; the extreme of one abuse thus drawing on a worse.

But we have a subject to speak upon, which comes home much more closely to the hearts of every sort and class of our brethren in the Church. We refer to the death of the Hon. Samuel Jones, LL. D., which took place at the residence of his brother, at Cold Spring, Long Island, on the morning of Tuesday the 9th inst. This truly great and good old man was visited with a paralytic stroke some weeks ago, and has been lying in a helpless condition, and in almost hourly expectation of his departure, ever since. At the time of the attack, he had gone to pass a few weeks in the country, Providence having apparently so ordered, that he should die in the eye of nature, as in the eye of nature he had lived; for though his residence has long been in the city, he still had a freshness of character and a noble simplicity of bearing, that testified to the working of nature in his heart. He was in his 84th year, and it may be most truly said that his looks were beautified with age, while his feelings were unchilled and his mental energies undamped. The Rev. Dr. Seabury was in almost constant attendance upon him during his illness, being bound to his venerable person by a twofold tie.

Of his professional career and his qualties as a citizen and gentleman, the story is best told by the proceedings of the New York Bar consequent upon his death; of which proceedings we subjoin a report. But Chief-Justice Jones was hardly less distinguished and respected in other walks and relations of life, which of course it did not fall within the province of the Bar to notice. In the daily life of a Christian, he was probably not much known beyond that home circle of brethren and friends where heart speaks to heart; his piety was not loud, but deep, constant, equable; apparently not knowing nor caring to express itself otherwise than in the silent language of duty: his heart being kept all the sweeter and better, that it was not carried on the outside for show; in the faith he was firm as a rock; and because firm, therefore calm, smooth, and gentle, his spirits ever knit up in steadfast repose, and his words wary and few. In the public counsels of the Church, his practical wisdom was known, his influence felt, by all whose course of life has brought them within the touch of such powers. He was often a member of the General Convention, where his voice, ever fraught with wise, upright and prudent counsel, will long be remembered. He has also been on the Standing Committee of the Diocese, through the whole period, we believe, of its adversity and suffering; and surely all must admire how the Standing Committee could have steered the Church so safely through that long inexorable tempest. Moreover, he has held the place of Warden in the church of the Annunciation, ever since the first forming of the parish; his saintly spirit feeding day after day, week after week, on the precious time-honored songs and collects and litanies of the Church, and his mind still replenished and built up with draughts, which *he* knew how to prize, from the solid parts, ripe learning, and manly style of Dr. Seabury. We cannot, and we need not, pursue him into the smaller offices of an efficient churchmanship. Nearly 40 years of judicious, valiant, faithful service have greatly endeared him to the Church. They whose privilege it was to know him within the quiet walks of parish life will understand the appropriateness to his case of the lines:

"Pure as the naked heavens, majestic, free,
So didst thou travel on life's common way,
In cheerful godliness; and yet thy heart
The lowliest duties on herself did lay."

He has indeed gone from us full of years, of virtues, and of honors; gone from the Church which he loved, and in whose sweet and solemn and beautiful services his heart was ever at home, to that Church where the servants of God, having finished their course in faith, do now rest from their labors: and if the tear unbidden start in view of his death, it is not for him, but for those whom he has left.

Upon the announcement of his decease on Tuesday, the members of the Bar, as many as were in the city, forthwith held a meeting in the Superior Court Chamber. On motion of Gerardus Clark Esq., the following gentlemen were appointed officers of the meeting:

President—The Hon. Judge Duer.
Vice-Presidents—Judges Charles P. Daly and Elijah Paine; and George W. Strong and Beverly Robinson, Esqs.
Secretaries—William Kent, James Lorimer Graham.

On motion of Edward Sandford, Esq., seconded by Hiram Ketchum, Esq., the following Preamble and Resolutions were unanimously adopted:

It has pleased Divine Providence to remove from his earthly labors the venerable Samuel Jones, and the bar of New York and the country have sustained a loss of pure integrity, eminent talents, vast legal attainments, and exalted personal worth.

His early preparation for the profession in the office of his father, the late Samuel Jones, who was unsurpassed in clearness of intellect and his attainments in jurisprudence, had prepared and disciplined his mind for the professional duties in which he engaged at the commencement of his professional career, with the Bar of that era. His profound learning, his astute discernment, his unwearied assiduity and great powers of endurance, his close reasoning and skilful logic, placed him in the front rank of that bar of which his honored parent was called the father, and which presented a continuation of talents rarely equalled.

Before a Bench which reflected high honor upon our State, with competitors whose learning, eloquence and sagacity exalted their fame, our late venerated brother maintained his standing until the month of January 1826, when the late Gov. Clinton called him to the highest judicial office and appointed him Chancellor of the State of New York. He brought to the bench a vast professional experience, great learning, sound judgment, spotless integrity and a pure love of justice. He performed the duties of this office with great industry, dignity and firmness, until the month of April 1828, when he was appointed Chief Justice of the Superior Court of the City of New York.

The duties of this important office, at the head of the Court which has been more occupied with important questions of commercial law than any other tribunal in our country, were discharged with unbending integrity, unsullied purity, and gentlemany courtesy, for a period of nearly twenty years.

The Constitution of 1847 having provided for the election of Judges by the people, in June, 1847, Chief Justice Jones was elected a Judge of the Supreme Court for this district, and in the allotment drew the shortest term of that office, by virtue of which he became a Judge of the Court of Appeals, from July 1, 1847, to Jan. 1, 1849. In this high Court he commanded the respect and esteem of his associates by his unrivalled learning, his enlarged capacity, his unimpaired and solid judgment.

The residue of his term, from January, 1849, to January, 1850, was spent in the Supreme Court of this district. He closed his judicial career and returned to the practice of his profession—among a bar who had grown up around him, who venerated him for his age and ripe experience, revered him for his talents and attainments, and honored him for the purity of his long and unblemished life.

He engaged in the contests of the bar at the advanced age of upwards of eighty years, with all the ardor of youth, with all the vigor of manhood, and all the wisdom of vast attainments, vivid memory, and ripe experience, and continued, until within two months past, to exhibit a freshness of zeal, a clearness of facultiy, a quickness and delicacy of tact, and a power and comprehensiveness of argument, which have been equally astonishing, instructive and delightful.

The energy of his later arguments disarmed us of the apprehensions natural to his advanced years, and his death has fallen suddenly and heavily upon us.

Therefore Resolved, That the Bar of the City of New York have received with deep sensation and profound regret the melancholy intelligence of the decease of the late Samuel Jones. That they deplore the loss of his extensive learning, his great abilities, his indefatigable industry, his elevated integrity. That by his decease the community have sustained the loss of an accomplished jurist, whose life has conferred honor upon his native State, and whose eminent public services were acknowledged by the confidence and esteem of the whole people.

Resolved, That the Bar of the City of New York will testify their regret for his loss by attending his funeral in a body, and by wearing the usual badge of mourning for thirty days.

Resolved, That a Committee of ten be appointed by the President, to adopt such measures as may be deemed best adapted to express the regard of the Bar of New York for the memory of our late associate.

Resolved, That a copy of the preamble and these resolutions be signed by the officers of this meeting and communicated to the family of the deceased, and also that they be presented to the general terms of the Supreme Court and the Superior Court of the City of New York, at their next sessions, and published in all the City papers.

The following gentlemen were appointed by the President a Committee of Ten under the resolutions: Edward Sandford, Hiram Ketchum, George Wood, Gerardus Clark, Daniel Lord, Charles O'Conor, William Kent, Francis B. Cutting, Beverly Robinson, and James Lorimer Graham. The meeting then adjourned.

JOHN DUER, President.

William Kent,
James Lorimer Graham, } Secretaries.

THE CHURCH AT HOME.

New York.—On the afternoon of Saturday the 6th inst., the corner-stone of the new edifice of Zion church was laid by the Rt. Rev. the Provisional Bishop of the Diocese. The site of the edifice, which is on Murray Hill, at the corner of Madison Avenue and Thirty-eighth street, is one of the highest spots in the city, and commands a wide prospect of town and country. The church is to be built of blue stone, with Connecticut brown stone dressing, and slate roof; 120 feet long, 60 wide, and 60 high; with accommodation for 800 persons. From the designs, which are by Messrs. Wills & Dudley, it appears that the structure will be one of the purest specimens of Perpendicular Gothic architecture in the city. The church will contain a nave and north and south aisles, together with a spacious chancel. The nave will be separated from the aisles by a lofty arcade, surmounted by a clerestory; the chancel will be separated from the nave by a lofty archway, and will be divided into sacrarium and presbytery. The windows will be set off with finely stained glass, and that above the altar will be a remarkable work of art. The north-west end of the building, fronting on Madison Avenue, will present an imposing appearance. On the north angle of the building will be a fine tower, from which will spring a spire 150 feet in height.

The ceremonies of the occasion, notwithstanding the ugliness of the weather, were attended by a goodly number of people, and were opened by the Bishop, the rector of the church, and the Rev. Messrs. Elmendorf and Davis, together with the wardens and vestrymen of the parish and others, walking to the spot in procession, repeating the 122d Psalm. After which, the Rt. Rev. Prelate, standing near the stone, made an address as follows:

Christian Brethren: It is decent and proper, and agreeable to the precepts and examples of Holy Writ, that in all our doings we should beseech Almighty God, from whom cometh every good and perfect gift, to direct us with His most gracious favor, and to favor us with His continual help. Especially, therefore, when we are now assembled to commence a house which is to be set apart to His honor and service, and in which His holy name is to be worshipped, and His word and sacraments to be proclaimed and celebrated by the ministry whom He hath commissioned, let us humbly and devoutly supplicate his assistance, protection and blessing.

This was followed by the usual prayers, after which Mr. Elmendorf enumerated the contents of the box to be deposited in the stone, and read an abstract of the history of the parish, written on parchment, and enclosed in a glass bottle. This done, the Bishop then laid the stone in its place, striking it three times with a hammer, and repeating the usual form of words. The other particulars of the ceremony being finished, the Rev. Richard Cox, rector of the parish, was proceeding to deliver an address, when a blind woman handed him a little scroll, from which he read the following:

Eternal source of Light Divine,
Who bade the stars in glory shine,
Whose mighty hand, whose piercing eye
Controls the ocean, earth and sky,
While angels round Thy throne above,
Proclaim Thy wisdom, power and love;
Wilt Thou this structure deign to bless,
And crown these efforts with success?
Here would we now a temple raise,
An humble tribute to Thy praise;
Here let Thy glory, as of old,
The beams of sacred peace unfold.
'Tis done, the cornerstone is laid:
Again we ask Thy sovereign aid,
Guide Thou the work we now pursue;
Without Thy strength we nought can do.

—Frances Crosby, *of the Asylum for the Blind.*

Mr. Cox then proceeded with his address, which was a very interesting and appropriate performance. For the present we must content ourselves with giving the opening portion of the address, which puts forth some facts and statements of much value and importance; reserving the main body of it till next week, when we shall hope to lay it before our readers in full:

Beloved Friends: A step so important and remarkable as the removal of an old and established church to a site nearly three miles distant from that which it formerly occupied, justifies a few words of apology and explanation. For these the present is deemed a suitable occasion.

When the old edifice was erected, the district to which it belonged was of a character that warranted expectations of great and extensive improvement. The neighborhood needed the building, and it was almost certain that in a very short time it would be crowded with persons of respectability and influence then removing into the vicinity. The expectation was realized. The congregation became positively large, and nothing prevented the church from enjoying every kind of prosperity, but the debts which were contracted in erecting it, and those which subsequently and naturally grew out of the first encumbrances.

At length, however, a very great change began to pass upon the neighborhood. Removals were constantly taking place, until the old and reliable residents went away almost in crowds. They were succeeded by classes of persons inferior alike in character and resources, and generally having little or no sympathy with our Protestant Episcopal Church.

When the tide was fairly set in this direction, the fate of Zion church, as a self-supporting enterprise, was sealed. Nearly all the income it enjoyed was the pew rents, paid for the most part by persons who had already removed to a distance from its site; and it become evident, to retain such persevering and devoted adherents, it was necessary to seek a location in their vicinity.

It is due to ourselves and to facts to state here that it is understood that the experience of almost every congregation in the lower part of the city corresponds with our own in this particular, that their resources are constantly being absorbed. It is believed that no congregation of any Protestant denomination, in what are known as the lower Wards, sustains its services by the usual means of pew-rent. Those that remain continue in their locations because they have endowments, or receive equivalent aid. It is said that between the years 1820 and 1830, there were forty places of public worship in the six lower Wards, and of these thirty-three are now removed.

Just as our Vestry had most unwillingly arrived at the conclusion that it was necessary to regard our church rather as a tabernacle than a temple, and had begun to look out some other and more favorable spot on which to rear and set up the ark of the Lord, it was ascertained that we could obtain this property. The lots for a church and an endowment had piously been set apart by the heirs of an estate even before they divided the property among themselves. And thus, as we may say, they actually and happily consecrated all their remaining wealth.

Of course, in leaving our old edifice, there was much to occasion pain. This, however, was alleviated by the conviction that the one which it was intended here to erect was not likely ever to be removed. We could not see a reason why here there could be the least occasion for unfavorable changes. On the contrary we deemed it as nearly certain as could be anything in the range of human affairs, that the growth and character of this vicinity would be such as to warrant the belief that here must always be a neighborhood which will both require and support a church.

We regarded the *property* we held as a corporation as consecrated to the service of God; and by removing it to this locality we certainly have not changed its sacredness. No portion of it has been diverted from the holy uses to which it was devoted. It is still set apart for the glory of God and the good of men as much as it ever has been. Indeed we may say that not only have we preserved it for holy purposes—for the *selfsame* holy purposes for which it was set apart by solemn acts—but also have added to its value and importance by removal to this most promising spot. We seem to have obeyed the injunction of the blessed Lord, and now return to Him his own with usury. For certainly we may say that pecuniarily, if in no higher sense, for every talent entrusted to us we have joined at least one talent more.

It will be worth the while to add a brief abstract of the history of the parish, as read by Mr. Elmendorf. Zion church was originally a Lutheran organization, and its first place of worship was in a frame building yet standing in Pearl-street. Its first minister was the Rev. George Strebeck, whose first official act as given in the Register is dated July 16, 1797, and who remained in charge of the parish till 1804. He had endeavored to persuade the people to conform to the Episcopal Church, and at one time seems to have succeeded, a resolution to that effect being recorded under date of June 1804, which was ratified at a meeting in July. But this did not hold, the next meeting having resolved,—"That this church shall remain an English Lutheran church as formerly." Thereupon Mr. Strebeck resigned his charge, and on the 6th of May, 1805, was called to the rectorship of St. Stephen's church, which had been organized the 12th of March preceding. The most of his new charge had been Lutherans whom he induced to conform to the Church. So that St. Stephen's is to be regarded as the offspring of Zion church. In July, 1805, the Rev. Ralph Williston begun his labors as minister of the parish. In 1810 he renounced Lutheranism, and was ordained a minister of the Church; and nearly the whole of the congregation having been induced to become Churchmen, the edifice in Mott-street, where they had been used to worship, was consecrated by Bishop Moore, under its old name of Zion church. The resolution to conform was passed at a meeting held Feb. 23, 1810, and the first election of wardens and vestrymen took place the next March. In August, 1815, the old edifice was burnt down; and after much delay, caused by want of means, was rebuilt, the Corporation of old Trinity bearing a considerable portion of the cost. In January, 1817, Mr. Williston was induced by the discouraging state of the parish to resign his charge. In 1818 the new church was consecrated by Bishop Hobart, and the Rev. Thomas Brienthall became its rector, which place he held till April, 1837. He was followed by the Rev. William Richmond, who continued in charge till June, 1845. On the 7th of December, 1845, the present rector, the Rev. Richard Cox, was instituted. Among the incidents to be noted as occurring since, is a bequest by Mary Welsh, an aged member, of a sum large enough to remove a heavy debt off the parish. In June, 1850, an arrangement was made with the Hon. Murray Hoffman, acting for the heirs of Susan Ogden, whereby it was agreed that Zion church should be removed to the present place, and receive a donation of ten lots, five on each side of Madison Avenue. In October, 1851, the chapel standing now on one of those lots, was opened with appropriate services, and was used only for evening service till October, 1852, when all the services of the parish were transferred to that place, and have been held there ever since. In May, 1853, the old property in Mott-street was sold for £30,000. The present officers of the parish are as follows:

Rector—Richard Cox.
Wardens—Frederick Pentz, James Van Norden.
Vestrymen—John T. B. Maxwell, Smith Barker, John A. Graff, Jasper W. Hughes, James B. Cooke, Edward Carter, John S. Williams, one vacancy.
Building Committee—James Van Norden, John T. B. Maxwell, Jasper W. Hughes.
Architects—Frank Wills and Henry Dudley.
Master Mason—John Calvert.
Master Carpenter—Robert Pugsley.

The following are the names of the donors of the lots on Murray Hill:

John Murray Ogden, Elizabteh Giles, widow; Mary M. Hoffman, wife of Murray Hoffman; Susan Lindley Hoffman, wife of Lindley F. Hoffman; and Harriet R. Ogden.

St. Mary's church at Beekman, Duchess county, was consecrated by Bishop Wainwright, on Wednesday the 27th of July.——Between the 27th ult. and the 2d inst., inclusive, the same Rt. Rev. Prelate held confirmation in nine places, giving the apostolic rite to 87 persons. Number of sermons preached in the same period, thirteen.

Vermont.—A convocation of the clergy was held at St. Thomas' church, Brandon, on Wednesday and Thursday, the 20th and 21st of July. There were nine clergymen present besides the Bishop, that being the time appointed for his visitation. The opening services took place on Tuesday evening the 19th, when the Rev. T. R. Lambert of the Navy preached. On Wednesday, Bishop Hopkins consecrated a new church at Forestdale, a young village about three miles from Brandon, but included in the parish of St. Thomas. The Bishop preached at the same time, and confirmed 5 persons, one of whom was from a distant parish. In the afternoon the Bishop preached again at St. Thomas', and confirmed one, from another parish, who was unable to be present in the morning. In the course of the meeting, other sermons were preached by the Rev. Dr. Clapp and the Rev. Messrs. Putnam and Mulchahey. Addresses were also delivered by the Rev. Dr. Hicks and the Rev. Messrs. Denison and Mulchahey. A correspondent of the *Witness* says the church at Forestdale is a very neat and appropriate structure, pleasantly situated in a dense grove; with open roof, and seats for about 200 persons; completely furnished, and designed to be a free church. It was built chiefly by funds furnished by R. Blake, Esq., though generous contributions were received from other individuals in the neighborhood and at a distance, and a donation of one hundred dollars from the Board of Land Agents, who control the income of the lands in Vermont, belonging to the "Society," in England, "for the Propagation of the Gospel in Foreign Parts." Its cost was about twenty-five hundred dollars, not including the land. With quite a population within a small circuit there is not another place of worship within two miles.

Connecticut.—Between the 10th and 31st of July, inclusive, the Rt. Rev. the Assistant Bishop held confirmation in eight parishes, giving the sacred rite to 50 persons. It is not a little remarkable, that, in the course of the services, no less than 19 adults were baptized, besides two infants. At Sharon and Kent, repairs and improvements are said to be going on in the churches, which add much to their convenience and beauty.

On Wednesday the 20th, Bishop Williams held a special ordination at Trinity church, Southport, admitting the Rev. James S. Purdy, of Trinity College, to the Priesthood. The candidate was presented by the Rev. Dr. S. R. Johnson, of the General Seminary; the Rev. Drs. Mead, Coit of Bridgeport, and Clark of Waterbury, also assisting in the services.——On Sunday the 31st, another special ordination was held by Bishop Brownell in St. John's, Hartford, when Mr. Alfred B. Goodrich, of Trinity College, was admitted to the Order of Deacons. The candidate was presented by the Rev. A. C. Coxe, and the sermon preached by the Assistant Bishop.

Maryland.—The *Journal* of the Sixty-fifth Annual Convention of the Diocese, which was held in St. Paul's, Baltimore, the 25th, 26th, and 27th of May, is before us. The list of clergy in the Diocese numbers 127; of parishes, 113. Bishop Whittingham having been disabled for work, the Episcopal services of the Diocese have been performed at his request by Bishops Whitehouse and Southgate; from whose reports it appears that 548 persons have been confirmed by them, two deacons and one priest ordained, two churches consecrated, and the cornerstones of two laid. The summary of the parochial reports gives 2,115 baptisms, 6,438 communicants, 289 S. S. Teachers, and 2,474 Scholars.

Georgia.—The *Journal* of the Thirty-first Annual Convention, which was held in Christ church, Savannah, May 5th, reports 27 clergymen, and 18 parishes, besides several missions, in the Diocese. There being no abstract of the Episcopal services, nor any summary of the parochial reports, we are unable to state the fruits of the year. There has been one deacon ordained, one church consecrated, and the Diocese now has one candidate for orders. There is a general appearance of thrift in the Church; and what strikes us most favorably is the progress she is making among the colored people.

Missouri.—The *Journal* of the Thirteenth Annual Convention, which was held in Christ church, St. Louis, the 27th and 28th of May, reports 18 clergymen and 18 parishes in the Diocese. We are truly grieved to learn from the Address of Bishop Hawks, that he has been severely touched with domestic affliction, and thereby withheld from making the annual visitation of his Diocese. There have been 40 persons confirmed, in five parishes. The Bishop has also ordained one to the Priesthood, laid the cornerstone of one church, also of a new edifice for the "Orphans' Home," in St. Louis, and has two candidates for Orders. The summary of parochial reports gives 185 baptisms and 771 communicants.

Indiana.—Between the 17th and 28th of July, inclusive, the Rt. Rev. the Bishop of the Diocese held confirmation in five parishes, giving the holy rite to 28 persons. On the morning of the 28th, he consecrated St. Mark's church at Lima, and preached, there being five clergymen present and assisting. He also preached eleven other sermons within the same period.

Iowa.—The Rev. C. C. Townsend, Missionary at Washington, Iowa, writes to the *Episcopal Recorder*, on the 19th of July, stating, that "his little flock at Washington seem greatly encouraged by the liberality of such as have responded to their late appeal, and that, in view of their prospective privileges, they are resolved to put forth an effort to procure a suitable lot, and erect thereon a small church and parsonage." The small room where their services are held having lately been struck by lightning, they rightly interpret this as intimation that "the time has come, the time that the Lord's house should be built." The vestry of the parish contemplate an outlay of $1,000, half of which they hope to raise at home. The following extract from his letter will indicate what sort of spirit animates them:

Mr. McComb says that he had intended to build a better house for his family this year, but, rather than not see the church go up, he will live another year in his log cabin, sell a yoke of oxen, and subscribe $100; and his wife cheerfully assents. Another, a young unmarried man, and an Irishman, will give the same amount. Their Missionary, who receives for his services, from the "Missionary Association for the West," $300 per annum, subscribes for this good work, whatever the people subscribe here for his three months' services; and he is requested to solicit assistance from our friends abroad to the amount of $500, and to request that the contributions proposed for the support of a Missionary, be turned, for the present, into this channel, and forwarded to Mr. McComb, Treasurer of the Vestry, or to the publishers of the *Recorder*, for this object. The contributors may rest assured, that by aiding this feeble but zealous flock in their laudable and needful enterprise of securing, free from debt, a place of worship, and an home for their future Pastor, whoever he may be, they will do more for the cause of Christ at Washington, and the permanency of His Church, and the regular supply of her services to a worthy but needy flock, than they can do by raising 100 subscribers of $5 each for the support of a Missionary.

THE CHURCH ABROAD.

England.—The Church news of the week, though not very great in quantity, is of the most cheering and encouraging quality. We may now safely affirm, that a new era is dawning on the Colonial Branches of the Church of England. As we hold the matter in question to be of more interest and importance than anything else that has occurred since our connection with the Press, we shall make no apology for entering largely into it, and endeavoring to give our readers a full and fair view of the entire subject.

On Monday the 18th, in the House of Lords, the Archbishop of Canterbury introduced a Bill with the following title: "An Act to enable the Bishops, Clergy, and Laity of the United Church of England and Ireland within Her Majesty's Foreign and Colonial Possessions to provide for the Regulation of the Affairs of the said Church in such Possessions." The Bill consists of twenty sections. The subjoined digest exhibits its several points and bearings fairly:

The first clause provides that, in every colony where the Queen in Council shall declare the Act to be in force, the Bishop may convene, prorogue, and dissolve an assembly of the clergy, being incumbents or licensed within the diocese, and of representatives of the lay members of the Church in such diocese. The next clause asserts the all-important principles, that the votes of the clergy and laity shall be taken separately, and that the Bishop, as a separate order, shall have a veto on their decisions. It is hardly necessary to add that, as the object of the proposed assemblies is to make regulations for the affairs of the Church, these regulations are only to bind ministers and members of the Church "in respect of their ministry and membership," and are to have no legal validity against the acts of the Colonial Legislatures. Thus the State obtains all the guarantees which it is entitled to demand; whilst the orthodoxy of the Church finds ample security in the sixth clause, which forbids any regulation to be made at variance with the Prayer-book, the articles of religion, or the oaths at ordination. The existing subordination of the Colonial Church to the See of Canterbury is also protected by a provision that no measure affecting it shall be valid without the consent of the Archbishop, under his hand and seal, and the final sanction of the Queen in Council.

The bill then proceeds to deal with the important practical question of the election of lay representatives. The electors, who are to meet for the exercise of their powers on the summons of the clergyman, are to consist of all the laymen of the parish, of twenty-one years old and upwards, who have signed a declaration that they are members of the United Church of England and Ireland, and "belong to no other religious denomination." The representatives are to be persons chosen in the proportion of one representative to every fifty electors, until the number four is attained, which is, in all cases, to be the maximum for each parish; and the representative or representatives so nominated must "have been a communicant or communicants in the said Church for at least the term of twelve months preceding the day of such meeting." In a subsequent clause, provision is made that no future assembly shall, by its standing orders, abrogate the regulation that all lay representatives shall be communicants. We may add that these "standing orders"—or, as the bill calls them, regulations—and all alterations in them, are to be sent to the Archbishop of Canterbury, and to be submitted by him, within six months, to the Queen in Council, who may disallow them. No other home restrictions than the very moderate provisions which we have mentioned are imposed upon the free action of each colonial diocese.

But the bill does not stop short with diocesan assemblies. It likewise recognizes that more complex, but very necessary, element in ecclesiastical polity—the province. The eighteenth section provides that "*Provincial assemblies may be held*," and declares that, for securing uniformity, "it shall be lawful for the Archbishop or Metropolitan for the time being, lawfully constituted, in any of the possessions in which this Act shall be in force, to convene the Bishops of such province"—these Bishops having respectively to convene their several diocesan assemblies, or the representatives of them, at the place indicated by the Archbishop or Metropolitan. The whole are to form a provincial assembly, in which the Bishops are to sit and vote as one house, and the clergy and laity as another; and the divisions are to be taken by orders and by dioceses, so that nothing can pass which has not in its favor a majority both of the clergy and of the laity of every diocese taken separately. The regulations of this provincial assembly are to be subject to the same allowance or disallowance as those of diocesan assemblies.

The *Morning Chronicle*, from which the foregoing digest is abridged, adds the following strong comments:

> There are some things which, by their very magnitude and importance, supersede and almost preclude comment. The events which mark an epoch may usually be left to tell their own tale. So it was with the Convocation of Canterbury in last November—so it was with the important Bill of which we have now briefly recapitulated the leading provisions. Of our own feelings we might say something, remembering as we do the struggle we waged for Church independence in the days when that struggle seemed to many a hopeless conflict; but we forbear. It is enough that the fight has been fought, and that the victory is assured. A just and rational principle, like that which is embodied in the measure before us, must prevail. We may, indeed, say that it has prevailed already, when we see the Bill to invest our colonies with freedom of Church legislation introduced by the Archbishop of Canterbury.

The Bill, having been read a second time *pro forma*, was laid over till Thursday the 21st; at which time, on motion by the Primate, the House went into committee upon it. The following is an abstract of the debate then had:

The Archbishop of Canterbury said that in framing the Bill his object had been to avoid anything that could tend to separate the Church in the colonies from the mother Church in England, and he had taken care that none of those jealousies which ordinarily arose in the colonies should be created by this Bill.—After a few words from Earl Waldegrave, Lord Monteagle said he did not understand the term "regulations" in the Bill. No regulations should be made which would be at variance with the Book of Common Prayer, or which would alter the Thirty-nine Articles. Under this clause it would be still open to the Synod to raise controversies on matters of faith. He would therefore suggest the adoption of words which had received the sanction of the colonial Bishops themselves, in a memorial addressed to Sir J. Pakington, from Australia, to the effect that the power to frame laws for the discipline and management of the Church should by no means extend to any interference with or alteration of the doctrines and forms of worship. The Bill seemed to interfere in a measure with the supremacy of the Crown, and this was an objection he was desirous of seeing removed.—The Bishop of London answered the objections raised by his Noble Friend. If the Synod had not the power of making regulations, there would be no use in their meeting at all. The main principles set forth in the petition presented by his Noble Friend, and the addition he proposed would not make the Bill more stringent, or give any greater security against the evils of dissension amongst different members of the Church. He hoped their Lordships would pass the Bill.—The Earl of Harrowby said the Bill omitted that which seemed to be its very object, the providing a tribunal for getting rid of improper Clergymen.—The Archbishop of Canterbury stated the reasons for leaving out such a provision. It was considered that the matter would be better left to the colony itself. The Bishop of Salisbury observed that the Bill was intended to be merely permissive. They were not to look for compulsory power either from the local Assembly or the Crown, or, least of all, from the Imperial Legislature.—The Earl of Derby said that in that case the Synods would have the same power which the Dissenting bodies had, namely, they would be able to deprive Clergymen of their benefices.—The Duke of Newcastle observed that the objection was carefully guarded against by the first and fourth clauses. He also referred to the other objections raised, and maintained that no danger was to be apprehended from the Bill.—The Earl of Harrowby did not think that any answer had been given to his objection.—The Bishop of Salisbury explained the right of the Church to regulate its own discipline. The object of the Bill was to remove impediments to this, and the Synods were to lay down the regulations under which the Church was to carry out the inherent power of discipline which it possessed. These regulations were to have the sanction of the Crown, not that such sanction gave them any legal force, but it gave them canonical force which was binding on the conscience.—The Earl of Harrowby contended that the Bill ought not to pass.—The Bishop of Oxford hoped their Lordships would consent to the Bill. It was objected that power was given to an ecclesiastical body; but it only gave that power to the whole body of the Church, lay as well as clerical, by agreement amongst themselves. It was the only means of enabling the Church in the colonies to manage its own affairs.—The Earl of Chichester thought it objectionable to give such power to a new body.—The Bishop of Oxford hoped no mere theoretical objections would be allowed to weigh with their Lordships, as the Bill expressed the wishes of the Colonial Church.—The amendment was eventually withdrawn, and the clause agreed to.—On clause 5, Lord Monteagle moved the insertion of words providing that the acts or regulations of the local Synods should not affect matters of faith or doctrine, or the supremacy of the Crown.—The Archbishop of Canterbury objected to the insertion of the words, which would render the clause vague and uncertain.—Lord Monteagle was afraid if the clause were not altered in the manner that he proposed, the Bill would be little better than a firebrand to the colonies.—The Bishop of Oxford referred the disaffection of the Australian colonies to other causes than the discussions of the Clergy. The real origin was in the absence of an ecclesiastical assembly embracing the lay element.—The Archbishop of Canterbury said he had no objection to introduce words into the clause which should provide that none of the acts or regulations of the assemblies should be at variance with the standard of faith and doctrine.—Lord Monteagle would be prepared to prove, on the third reading of the Bill, that the dissatisfaction arose not so much from the cause stated by the Bishop of Oxford, as the fear that the controversies of the Clergy, backed by the authority of the Bishops, were calculated to narrow the communion of the Church.—The Bishop of London supported the clause as it stood.—The Duke of Newcastle deprecated the idea of preventing controversies. All that could be done was to prevent these assemblies from passing any Act or establishing any regulation which was contrary to the acknowledged faith and doctrine, and this clause did that to the fullest extent.—The Duke of Argyll maintained that such prohibition was quite sufficient. If they were to go the lengths which the Noble Earl wished, they would have nothing else to do but to meet and exchange the compliments of the season.—The Earl of Harrowby suggested the introduction of words to prevent the assemblies from widening or narrowing the Church.—The Duke of Newcastle and the Bishop of Oxford contended against the proposition.—The Lord Chancellor also argued against the insertion as unnecessary.—The clause was then agreed to, as were the remaining clauses and the preamble.

The foregoing accounts will serve to convey the scope of the Bill, and also the general current of opinion respecting it. Being itself a Government measure, of course it will have the support of the present Ministry; and, so far as we can judge, there can be little doubt that most of the Derbyites will go for it. That men of such widely differing views as the Primate and Bishop of Oxford should unite in sustaining it, is itself a strong promise of general acquiescence, if not concurrence. And indeed the measure is so well digested and wise, its spirit is so temperate and conciliatory, its guards so well placed and so strict, and its justice so evident, that there seems nothing for resistance to get hold of with any chance of effect. So that opposition to it will doubtless serve to mark still further that extreme and most unreasonable party in the Church, who think her to be safer in the hands of those who are and long have been in open or secret war against her, than of those whose minds were formed and tempered under her discipline, and whose hearts are knit in steadfast allegiance to her doctrine and constitution.

In another column will be found an editorial review of the Bill from the *Evening Journal*.

The Society for the Enlargement, Building, and Repairing of Churches held its last meeting for the season, on Monday the 18th, the Bishop of Gloucester presiding. The Committee had received 31 applications since the meeting in June. Grants were made for building six churches; for rebuilding nine; and for enlarging eight. Additions were also made to several former grants. The Treasurer announced a legacy of £1,000, bequeathed to the Society by the late G. B. Hart, Esq., and another of £100, left by Mrs. Marianne Jones. Also, two donations of £100 each, one from the Rev. E. Martlock, the other anonymous.

A new Church, situate in the parish of Brynford, near Holywell, was consecrated by the Bishop of St. Asaph's, on the 12th ult. The church was designed to supply the place of one built some years since at Pantasa, by Lord Fielding, who afterwards perverted to Rome, and took the edifice along with him. The new church is described as a neat and substantial edifice in the Gothic style.

The Archbishop of Canterbury has announced his intention to hold his ordinations henceforth in Lent and at Michaelmas, and to require an interview with candidates at least three months before ordination.

The Rev. James P. Shepherd, curate of the Northshore district, Kirkdale, was lately appointed to the curacy and lectureship of South Molton, in the Diocese of Exeter. The Bishop, however, having some doubt of his soundness, a correspondence took place between them, which ended in the Bishop's refusing to give him license to officiate in the Diocese. The question at issue was that of Sacramental Grace.

It is now understood that the Society for the Propagation of the Gospel have deputed Archdeacon Sinclair, of Middlesex, the Rev. J. P. Gell, Bishop-designate of Lyttleton, and the Rev. Ernest Hawkins, to attend the Triennial Meeting of our Missionary Board, and the General Convention of the American Church.

Canada.—We learn from *The Church*, that on Thursday the 28th ult., the venerable Bishop of Toronto laid the cornerstone of a new church in course of erection at the Eight Mile Creek, about half way between Niagara and St. Catharine's. Services were held in a schoolhouse near the site of the church, the Bishop preaching from the text,—"For I am with thee, and no man shall set on thee to hurt thee." There was a large attendance both of clergy and laity. After the ceremony of laying the stone, his Lordship delivered a brief but very impressive extempore address, at the close of which all present were invited to partake the hospitality of the members of the congregation. Tables were laid in a delightfully shaded place, well covered with farm-house luxuries, to which due attention was paid by the highly gratified guests. After remaining at table about half an hour, in pleasant conversation, his Lordship arose, and bidding a kind farewell to the numbers that pressed around him, he returned to Niagara.

The site of the church, which was given by W. Servas, Esq., is on a rising ground thickly covered with trees, through whose rich foliage the clear waters of Lake Ontario are visible. The church is to be a substantial structure, of red brick faced with white, 51 feet by 32. The design is by William Thomas, Esq., of Toronto, and is said to be very creditable to his architectural skill.

Guiana.—The *Quarterly Paper*, No. 76, of the Society for the Propagation of the Gospel publishes a letter, lately received from the Rev. W. H. Brett, dated "Trinity Parish, Essequibo, Nov. 12th, 1852," giving an account of the condition and prospects of the Missions in Pomeroon. The main interest of the letter lies in the following narrative of a visit paid by Mr. Brett, in company with the Bishop, to the Mission in 1852:

> On the morning of the 29th October, 1852, the Bishop and myself left the coast, and arrived the same evening at the Mission. The first object that caught our eye was the new school-house, with the Mission flag waving on a tall staff in front of it. The Bishop was much pleased with the building. It is open at the sides, allowing the air to pass freely through it, a plan well suited to the climate. At one end is an apartment intended for the use of the Bishop or clergyman visiting the Mission. This Shunammite's chamber is enclosed with the troolie leaf thatch, which is also the material of which the roof is made. The roof being extended a few feet beyond the sides of the building, forms a small gallery, which adds to its coolness. The surrounding Indians seemed as well pleased with their work as we were.
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> The next morning we went by water to the chapel, in which six Arawâk children were baptized, and one of the Caribi tribe. Two fine young men of the Arawâks were baptized. They had left their residence in Asagata, a tributary of the Moruca, eighty or ninety miles distant, and had been attending the mission some months to receive instruction. I had also the satisfaction of marrying the daughter of Thomas and Wilhelmina to a fine young man, another of my early scholars at the Mission.
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> In the evening, after prayers, the Bishop addressed the assembled Indians, commending them for the labor they had bestowed without wages, in erecting the building in which we were assembled. Cornelius was then, at my recommendation, appointed to the office of Chapel Warden, the Bishop assigning him certain duties, which his character and influence render him well fitted to discharge. As some little outward mark of distinction is necessary among these people, he will have a staff or wand of the beautiful letter-wood of the country, similar to that presented to their chief by the Civil government. He certainly has deserved some such distinction, (though far from expecting or desiring it,) for he has now to commence the labor of cutting the forest for his fields at the *end* instead of the *beginning* of the dry season, having been working at the school-house the whole time, and thus neglecting his own necessary labor—no small instance, I think, of zealous self-denial.
>
> Later in the evening we attended the marriage supper. This was kept in the school-house, where candles were lighted, and it was pleasing to see the Christian Indians sitting at table and using knives, forks, &c., in a very decent manner. A wedding-cake had been kindly sent by Mrs. McClintock, the wife of the post-holder. This stood on a table before the new-married couple, and as it was a very handsome fabric, they were all afraid to cut it, especially in the presence of the Bishop, lest they should do it in an awkward or unbecoming manner. At last they bethought themselves of asking the Bishop to cut it for them. The request was certainly a novel one, but the simplicity of the people was so apparent, that the Bishop good-naturedly complied with their request, and after tasting a portion handed us by the bride, we left them to finish their entertainment in their own quiet way. Nothing could be more orderly or decorous than the whole assembly; and they were all neatly dressed.
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> The next morning (*Sunday, Oct. 31st*) I was seized with a sudden attack of illness. It soon went off, but the Bishop would not allow me to take any duty, himself performing the morning service, administering the Holy Communion, and baptizing another infant.
>
> *Monday, Nov. 1st.* We started for the upper Pomeroon, in the post-holder's large canoe. Young Commodore and one of his uncles were among our crew, and our boat was steered by a grandson of Mahanaroa, the great chief of the Caribs in the Essequibo.
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> *Tuesday Nov. 2d.* We reached Toboondu, a settlement so called from the rocks in the bed of the stream, Tobo in the Caribi tongue signifying a rock.
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> In about two hours a great number of Caribs had assembled, and we had about eighty at evening prayer.
>
> The next morning, after prayers, the Bishop took an interpreter with him and went among the various groups, exhorting them to listen to the teacher whom he had placed near them. Mr. Landroy was present. I was engaged in collecting materials for a small primer, or first book in the Caribi tongue, embodying the main doctrines of Christianity.
>
> We sent out two huntsmen, who returned in the afternoon with a deer, an aconri, a powis, and a maam. These made a feast for all asembled.
>
> *Thursday, Nov. 4th.* We left them, after further exhortation, hoping that our visit might not be without God's blessing on its effects.
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> You will perceive from the above report, that the Pomeroon Mission is again in a healthy state. The people are beginning to rebuild their cottages, and make them neat. The Catechist's house is indeed in a very bad state, but I have applied to the Guiana Diocesan Church Society, (our former local branch of the S. P. G.) for a grant of $200, which will enable us to pull down the old one, and build another, with the Indians' help, something like the school-house. The Arawâks in the neighboring country are most of them embracing the Gospel, and I trust we may by God's blessing, be enabled in time to report the same of the Caribs. The Catechist resident at the Mission communicates with me almost weekly, and I pay regular periodical visits to superintend and administer the Holy Sacraments. If Almighty God spares our health and lives, we may see much more fruit to the glory of His name.
>
> But I feel that *Waramuri*, with its large surrounding Indian population, calls loudly for our sympathy and help. It is visited monthly by Mr. Campbell, who crosses the sea, and ascends the Moruca to visit it; but however zealous he may be, he can do little more than keep alive in their remembrance the Saviour's name. They can hardly advance. In my opinion, we should make another attempt to establish it on its *first* footing, or abandon it altogether. It is for the Society to decide on its fate.

FOREIGN.

England.—The proceedings of Parliament yield little of much interest, beyond the Colonial Church Bill, of which we have given a full account elsewhere. On Monday the 18th, the Succession Duty Bill passed the Commons by a vote of 176 to 104, and has since gone to a second reading in the Lords. The scope of the measure may be gathered from the subjoined comments made by one of the ministerial organs:

> Had there been any extensive agreement or constancy of opinion on the subject of taxation, it is not very likely that people would have accepted at once a tax upon succession by death. If there are to be taxes at all, there is nothing very inhuman in taxing a man for his income or for his expenditure—for his land, his house, his establishment, or his luxuries, or for his mercantile transactions. We have long been accustomed to tax health, strength, industry, enjoyment, and existence itself, for the simple reason that these things can bear taxation, and are themselves fair equivalents for it. But in principle, and on the original conception of the thing, nothing can be more odious than a tax on death and calamity, a tax on the breaking up of a house, on the division of property, the dispersion of savings, and the scattering of families,—on the melancholy day which sends the cadets of the family, the younger sons, the daughters, the aunts, as annuitants, to fight their way through the world, and leaves the heir, sometimes the poorest of the whole, to support the dignity of his name with diminished estate. Had such a tax never been heard of before, its infliction would now be thought positively monstrous, and the author of such a scheme would be classed with the Turkish financier who sells a pashalic or a patriarchate, and whenever he wants money again, takes care to create another vacancy.

A Bill introduced by the Lord Advocate of Scotland, to regulate the admission of Lay Professors in the Scottish Universities, having been recommitted, has come forth again somewhat amended, but still the same in principle. The design of the Bill is, that Lay Professorships shall be open to any one, be his religious opinions what they may. When the second reading was moved, Sir Robert Inglis set himself against the measure, but, on a division, was left in a minority of 17 to 106. The *Guardian* comments on the matter thus:

> The diminutive minority which divided with Sir Robert Inglis against the Lord Advocate's Bill for abolishing the professorial tests in Scotch Universities contrasts curiously with the vehement and nearly unanimous hostility to the measure expressed by the General Assembly. Perhaps Sir Robert's espousal of the cause did it no good; the Scotch members form a little senate of their own for the transaction of Scotch business, with which the rest of the House rarely interferes, and they probably felt little disposed to accept the leadership of an interloping Southron in defense of a Presbyterian symbol. Nor did Sir R. Inglis omit to heighten the incongruity of his position by excusing his championship of a test levelled specially against Episcopalianism, on the ground that he, an Episcopalian, was substantially one in opinion with the Kirk. But the fact is that the Scottish laity are dissatisfied with the test itself, though not agreed to accept Mr. Moncrieff's substitute for it. In the first place, the Scotch Universities are regarded as national institutions; but the Kirk since the disruption has lost its national *status*, and; whilst retaining the privileges of an Establishment, has shrunk into the dimensions of a sect. Again, the test is worse than ineffective in practice. Episcopalians swallow it, though it anathematizes Episcopalianism; and a highly artificial scheme of interpretation is current for allaying the scruples of uneasy consciences. This state of things is felt to be unsatisfactory, and the Bill has been read a second time, on the understanding that the form of a new pledge shall be settled in Committee.

The India Bill was gradually making its way in the Commons, one clause being passed after another. The clause providing that Directors appointed by the Crown should have seats in Parliament, was opposed, driven to a division, and carried by a vote of 139 to 79.

On Wednesday the 20th, Mr. Phinn's substitute for Mr. Chambers' Nunnery Bill again came up, and was again adjourned to the 10th of August. Mr. Henry Drummond made a speech on the subject, in the course of which he charged the Bishops and clergy of the English Church with "abandoning all ecclesiastical principles," and "giving up all recognition of sacraments, orders, and everything else that was essential to the existence of a Church." Of course he is a Romanist.

Lord Harrowby's Bill to authorize the removing of supernumerary churches and the aggregation of insufficient livings has been withdrawn for the session.

The assize intelligence from various parts of England shows an appalling increase of crime, especially such as proceeds from brutal passion. One of our papers, in explaining the cause of this, has the following: "False education, which is directed more upon the intellect than upon the heart,—false philanthrophy, which abhors the wholesome severity of punishment in accordance with the Divine law,—political liberalism, which teaches the people that no one has a right to rule them, but that they themselves ought to be the rulers,—religious liberalism, which falsifies the conscience by persuading it that it is subject to no law except that which it chooses to impose upon itself, are doing their work in removing restraint out of the way of the natural corruption of human nature, which is at the same time artificially fostered by covetousness and luxury. Having sown the wind, we are in a fair way to reap the whirlwind."

The English papers were dwelling with much interest on an institution known as "The Establishment for the Reception of Gentlewomen during Illness," in behalf of which a public meeting was held on Wednesday the 20th, the Bishop of London presiding. The institution was formed three years ago, with the design of affording a retreat where ladies of narrow means might, in time of sickness, obtain the best assistance within the power of the medical faculty to furnish. The Bishop, on taking the chair, congratulated the meeting on the success that had followed their endeavors. He had from the first taken a lively interest in the Establishment; though his many official duties had kept him from sharing personally in its concerns. The object of the Society was to afford an asylum for sick ladies, where they might have all the benefits of the healing art, administered by skilful and charitable men. He thought that on a limited scale it had already answered the expectations of its founders. He looked now to the success of that part of the Institution which afforded an opportunity to sisters to perform the duties of nurses themselves, and to assist in training others for carrying on the same charitable work. He felt persuaded that all would be done in a manner to give free scope to the class of females to which he alluded, and would at the same time effectually preserve them from the danger of falling into the superstitious practices of the Church of Rome. He looked forward with interest to the extended operations of the Society; and congratulated the meeting on having selected for its superintendent a lady who was singularly well qualified for conducting the business of the Institution with the greatest kindness and the soundest judgment. She had had the advantage of being trained in one of the most remarkable Institutions of this nature on the Continent, under the superintendence of the Pastor Fliedeur, and he was satisfied that the duties devolving on her would be performed in such a manner as fully to justify them in selecting her as the head of the establishment. Those duties would be discharged gratuitously, and therefore on the right principles of duty to God and charity to man. He would only say he felt a still greater interest in the success of this Institution than he did when he first contributed to its formation; and he entertained the strongest confidence, looking at the means by which its objects were sought to be attained, that under the Divine blessing it would answer the important purposes for which it was designed, and be conducted to the glory of God, while it ministered effectually to the comfort and relief of His suffering servants.

The Hon. W. Spring Rice, Secretary, then read the report, which was most encouraging, in regard both to the amount of good done, and the prospects of the Institution. The adoption of the report was moved, and carried by acclamation. The Bishop of Oxford then moved a resolution, recommending the Institution to general support.

France.—The Court of Cassation had quashed the judgment of the Imperial Court of Paris in the affair of the foreign correspondents, and decided that the Prefect of Police has no right to open letters in the post-office.

The number of conspirators against the Emperor's life is said to be surprisingly great. Many arrests continued to be made, especially in the provinces, and such a clue had been found to the ramifications of the secret society, as left little doubt that the Police would be able to identify most of the members. The trial of the persons charged with revolutionary designs, under the name of *commune Revolutionnaire*, was brought to a close on Friday the 22d. Pyat, Boichot, Caussidiere, and Rougee, were condemned by default to ten years' imprisonment, 6,000f. each, and ten years' surveillance of the *haute police*. Bordol, Buvard, Berlier, Genin, and Granier to five years' imprisonment, the same amount of fine and surveillance. Cordier to two years' imprisonment, 5,000f. fine, and four years' surveillance. The widow Libersalle, and Monsieur and Madame Obin to six months' imprisonment for distributing seditious papers; Madame Foubert, one month's imprisonment for the same offense; Vignot to six months' imprisonment. The others were acquitted. All the persons found guilty of being members of a secret society can, by a decree of the Emperor, be transported to Cayenne for ten years.

Italy.—A new insurrection is looked for in Central Italy, and the movements of its authors engage the watchful eye of the Austrian police. A circular from the Milan Government to the police agents and the military authorities has been made public. It contains a list of proscribed persons who intend entering that part of Italy with forged passports.

An encounter had taken place between the Tuscan troops and the remaining members of Passatore's brigands, which resulted in the killing of all the latter but one.

Austria.—A letter from Vienna of the 15th says,—"A domiciliary visit was yesterday made by the police at the residence of the *Times* correspondent. Several persons have been arrested, among whom are some Italians, the sons of high functionaries. It is said that the persons arrested are charged with being engaged in a conspiracy against the State."

Of thirty-six persons lately sentenced by the Permanent Court-martial at Este, to be hanged, nineteen were shot, and the sentence of the others commuted to imprisonment for terms varying from six to twenty years.

A large number of Magyars, filling no less than seventeen carts, were lately taken to Pesth under a strong escort. They had been arrested on the statement of a dying man, charging them with having killed several Austrian soldiers in their quarters during the revolutionary war.

A considerable removal of troops was going on throughout that portion of the military frontier which adjoins Bosnia and Servia. The Austrians are edging on towards Turkey. The pontoon trains have arrived in the Save, and Bosnia could be entered with little difficulty or delay.

On the 13th Duke Constantine's Regiment marched from Vienna to the fortress of Peterwardein, and other troops are on the move in that direction.

The mission of Count Rechberg in Lombardy is acknowledged to have completely failed, and the Austrian authorities are again executing the decreed confiscation with rigor.

Norway.—A large meeting had been held at Bargesyssel, and had petitioned the King to assemble a General Synod of the Norwegian Church.

Russia.—A letter from Jassy of July 4th states that General Luders, whose corps crossed the Pruth at Leowa, remained at Ismail, in order to be able to cross the Danube at Tuitscha in case of necessity. The army of occupation is estimated at from 100,000 to 120,000 men. It is said that the inhabitants of Moldavia are indifferent to the occupation by the Russians, but those of Wallachia appear to be animated with a spirit of hostility to them. It is said that Prince Ghika, who has been living in exile at Constantinople since the events of 1848, is exciting the Wallachians against the Russians. He is at present at the head-quarters of Omer Pasha.

The Russian forces entered Oltonitza on the 7th inst., an important position on the Danube, which was crossed there in 1828 by an army of 40,000 men under the command of Generel Roth.

The Paris correspondent of the *Morning Chronicle* writes on the 23d as follows;

> It was supposed that we should have had definitive intelligence of the intentions of the Emperor Nicholas to-day, but it seems we are doomed to disappointment. The courier who left St. Petersburg on Saturday the 16th, has arrived, but has brought no decisive news. The Russian Cabinet had not, at that time, come to any resolution on the propositions for an arrangement with the Porte, made to it by the other Cabinets, and it appears that it is determined not to be in any hurry about the matter. In fact, Russia is evidently endeavoring to gain time. It appears, from private letters which have been received here, that when General de Castelbajac, the French Ambassador, pressed for a reply, the answer of the Count de Nesselrode was that it was necessary, in the first instance, to know how the propositions would be received at Constantinople, although it was at the same time admitted that there could be no doubt as to the favorable character of that reception. The Russian Cabinet was, however, immovable, and intimated that it would do nothing until official intelligence of the acceptance of the propositions of arrangement by the Porte had been transmitted to St. Petersburg. It is evident from this day that the policy of the Russian Cabinet is to create delay, and, in short, to keep possession of the Moldo-Wallachian provinces. It is reported, in fact, to-day, that Russia requires, before entering into any negotiations on the merits of its quarrel with the Porte, that the other Powers should, in the first instance, admit her right to take and to keep possession of the principalities until she shall have received complete guarantees from Turkey in favor of the Greek Church. It is also said that she demands that, in the event of an arrangement of the quarrel with the Porte, he r right shall be admitted to retain possession of those provinces until Turkey shall have reimbursed Russia all the expenses she has been put to in consequence of the occupation. If these demands should be persisted in, it is evident that affairs may rest in their present position for years to come. The mere preliminaries to be settled are as numerous as if the Eastern question was a Chancery case.
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> Last night despatches were received from General de Castelbajac, which I understand state that he has hitherto been unable to get any definitive answer from the Russian Government, and giving rather a discouraging account of the disposition of the Czar. It appears that the Emperor Nicholas continues to consider himself as not only the head of a great religious sect, but as its patron and apostle. He imagines that, in that capacity, he is bound, to a certain extent, to insist on his demands on the Porte; and this feeling makes him hesitate to accept the propositions of the other Powers. On the whole, General de Castelbajac appears to be by no means satisfied that the acceptance by Russia of the propositions of the other Powers is so certain as has hitherto been imagined.

Turkey.—Advices from Constantinople of July 4th, disclose the fact of a formidable conspiracy having been detected against the life of the Sultan. The account runs to the following effect:

> Last Friday night or Saturday morning, fifteen imaums, or softas (Mussulman students) were seen passing through Galata, in the custody of numerous armed cavaises, with their hands tied behind them. This unprecendented sight gave rise to a mixed feeling of dread and curiosity, since these white-turbaned people are looked up to by good Mussulmans with great awe and respect, as the expounders of the sacred precepts of the Koran. The cause of their arrest was a conspiracy to depose the Sultan Abdul Aziz. A few hours after their arrest they were all put to death by the bow-string. It is said that there is a strong determination amongst the Mussulman population to throw out the present Ministry, and bring in a decided war party. The greatest discontent prevails amongst the Redif, or reserve corps, and numerous instances of mutinous conduct have been reported. These poor men complain that they have been called from their fields during the harvest time, and thereby subjected to severe losses; they remember with bitterness a similar call to arms during the Hungarian refugee question, and they declare they must not again be sent from their homes on a bootless errand, but must fight or return.

The present expenses of the Government are set down as $500,000 a-month over and above the usual sum. The warlike preparations are conducted on a gigantic scale, and with great spirit. A letter from Bucharest, dated the 26th of June, says that in fifteen days the northern bank of the Danube will be lined with 280,000 Russian troops, and their posts are marked off from Orsova to Sulina, the three principal posts being Kalafat, opposite Widdin, Gurgavo, opposite Rustchuk, and Kalarash, opposite Silistria—the three principal Turkish forts on the right bank of the Danube being thus observed. This position would indicate an annexation rather than an occupation, since it is not the centre, but the extremities, of the provinces that are occupied, and the Danube thus made a frontier of.

The latest news from Constantinople is of July 11th, and is given thus by the correspondent of the *Evening Journal*:

> Yesterday the whole Turkish Ministry was changed. Ali Pacha, the late Governor of Smyrna, was named Minister of Foreign Affairs, in the place of Reschid Pacha; Mehemet Reschid Pacha to be Grand Vizier, in lieu of Mustafa Pacha. The cause asserted for these alterations was the unwillingness of Reschid Pacha to join the war party. For some days there were rumors afloat of an intended modification of the Ministry. As soon as it was known that a change had actually taken place, the ambassadors of the great Powers met in conference. They evinced considerable alarm at the selection of Ministers decidedly hostile to Russia. It seemed to denote immediate war, with or without European support. Lord Redcliffe was requested to speak to the Sultan, and after an hour's interview with Abdul-Medjid, succeeded in obtaining an adjournment of the modification of the Cabinet. Baron Bruck was greatly indignant at the nomination of Ali Pacha, whose dismissal from Smyrna he had just obtained, to the post of Minister of Foreign Affairs, and formally protested against a selection which he regarded as an insult to Austria. All the ambassadors have waited upon Reschid Pacha and the Grand Vizier to compliment them on their remaining in office. It was rumored that on the 9th the Caradoc was sent to Besika Bay, with orders to the English and French admirals to enter the Dardanelles. The rumor is false, and until an actual commencement of hostilities the fleets will not enter the Dardanelles.
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> The Turks seem determined to make a stand. A letter has arrived from Omer Pacha, who has the command of the Turkish forces stationed along the frontiers of Wallachia, in which the fear is expressed that grave disorders will result in the event of no war taking place, as the troops are in arrear of their pay, and in the expectation of a contest. They are much fanaticized. Steamers are daily conveying thousands of redifs (soldiers who have already served, and are called to arms again) to the Turkish army. Turkey is making the greatest efforts, in order to meet the coming danger with fortitude. The reinstatement of Reschid Pacha is ascribed to the influence of Lord Stratford de Redcliffe, her Britannic Majesty's representative. In the Turkish councils the war party is in a majority.
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> An army of 200,000 men is stationed at the frontiers, and since the 2d of this month a Russian force of 65,000 men has entered the Moldo-Wallachian provinces. Thus the Rubicon is passed. The Russian fleet was yesterday seen in the Black Sea, but forty miles distant from the mouth of the Bosphorus. Matters have assumed a most warlike aspect during the last few days, and everything portends ominous events. A pacific solution of the Turkish question seems at present very difficult. Councils are daily being held. The representatives of England, France, and Austria have met several times, and have daily conferences at the Porte.
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> If you go to see the Bairam, you run every risk of being massacred. This has been the general warning. The Turks are exasperated, and meditate an attack upon the Christians. I went, however, to see the Bairam, as did some thirty or forty strangers, amongst those present at this interesting ceremony being seven or eight ladies. The Earl of Carlisle and Lord Edward Russell were likewise there. The Turks made way for the strangers everywhere, and I have not the slightest insult to report. Persons have, however, within the last two weeks, been insulted, and several Greeks were killed in the suburbs of Constantinople. These deplorable acts are not wholly to be laid to the charge of the Turks, as it is well known that agents are busy fanning the blaze of fanaticism which is glowing at present on account of the political crisis. Greeks have been heard to openly predict the fall of the Turkish Empire. Such statements must naturally exasperate the population of Stamboul. Russia would, it is thought, see a rising of the Turks against the Christian populations with no evil eye, as it might afford that Power an opportunity of interfering on behalf of its co-religionists. Great fears are entertained of massacres in the provinces, but as yet nothing has occurred to lead to the belief that such deplorable events are imminent.
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> There has been a general report this week of the discovery of a conspiracy against the life of the Sultan, and against the Reform or Liberal party. Such statements cannot be received with too much caution. Some arrests have, however, taken place, and two persons in the palace, who were implicated, are said to have been executed. This version is from a competent source. It is needless to allude to the stories in general circulation, as they are too fabulous to merit attention.
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> The Sultan appeared on the morning of the Bairam at eight o'clock. He was met in the great court of the Seraglio palace by all the military and civil functionaries of the Empire, in full dress—a splendid sight. On his return from the Mosque, they all proceeded on horseback to the interior court of the Seraglio, in the midst of two lines of the Imperial Guards. On their arrival at the gate they descended from horseback, proceeding to an open space. Abdul Medjid took his seat on a throne of gold. The great functionaries of the State prostrated themselves at his feet; but the officers and minor civil functionareis were not permitted this honor, being solely allowed to kiss a golden scarf pending from the Imperial throne. The Molas (the Mahomedan priesthood) went through the same ceremony; whilst the Sheick of Mecca, the descendant of the Prophet, attired in green, was received by the Sultan strading, and with especial distinction. His Sublime Majesty looked pale—an air of highborn indifference threw an impenetrable veil upon that interesting countenance, which appeared utterly unmoved, not to say careless of the homage offered up by thousands to the Ottoman throne.

Greece.—The tone of the Greek papers not in the Russian interest is curious, if not important. Hating Turkey much, they fear Russia more. Constantinople they regard as the rightful property of the Greek nation, who are the legal representatives of Constantine Paleologus; its present occupants being wrongfully in possession, their ejectment ought to be followed immediately by the restoration of the place to its rightful owners. Turn out the Turk—as a matter of course, the Greek steps in. Rather than see it seized by any other claimant, they prefer to wait the progress of natural decay. It is out of their reach now, but will be within it soon; and they watch with an agony of jealousy and alarm the approach of the big brother whose long arm and strong grasp may snddenly seize and appropriate the prize. We subjoin some passages from an Athenian paper, which, as expressing the feelings of a literary class, who look on Athens as a metropolis, may be very untrue to the general sentiments of the people. The writer, having said that "the man would be but a blind servant of tyranny, who would not be indignant at the two European Powers, England and Erance, which have armed their fleets and hold their armies ready for the protection of Turkey," goes on as follows:

> The two Powers are not protecting Turkey, as such; they protect her as a Power which they cannot allow to fall under the talons of Russia, lest they endanger the balance of power in Europe.
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> Who can deny the sufferings of the Christians in Turkey? Unquestionably they suffer, and suffer terribly—not, indeed, those who are living in Constantinople and Smyrna, but those in the provinces, and especially those in the provinces far distant from the capital. But has Russia ever made a proposition to the other European Powers, that they should take this into consideration, and by mutual accord demand from the Ottoman Government political rights and equality before the law for the Christian subjects of the Sultan?
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> No such proposition has ever been made by Russia to the other Powers—not even to Turkey. Russia has been contented, as we say, in seeking the protection of ecclesiastical matters, and seeks to obtain this by a separate treaty, or at least by a declaratory note, by which the Porte should be held responsible to Russia.
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> But why, it may be asked, do not England and France allow the Porte to accede to the demand of Russia for this treaty, since she has sought nothing beyond a security for the preservation of heretofore existing privileges and immunities of the Orthodox Church? Because Russia has sought that this security should be given *to her alone*, so that *she* may obtain a right of protection and guardianship over the rights of the Eastern clergy. The demand of Russia was not so harmless; it hides an indirect object—an object inconsistent with the policy of Europe.
>
> When the Greek insurrection broke out, the Ottoman Power violated and trod under foot the rights and privileges of the Orthodox Church—strangled the Patriarch and his Bishops, profaned the churches, perpetrated horrors against the Orthodox clergy. How was it Russia did not *then* remember that there is an Orthodox clergy in Turkey? How was it she did not then send her Menschikoff to present himself at Constantinople with his ultimatums, and to threaten armies and fleets? Not only did she do no such thing, but those who took up arms to avenge the murder of their Patriarch and their Bishops, she stigmatized as rebels. For five years negotiations went on with the Ottoman Government;—the results of those five years' negotiations appeared in the treaty of 1829 of Akerman. Did she then require guarantees for the future, for the protection of the immunities and privileges of the Orthodox clergy? Not so; there was not a word about them in the treaty. Russia sought and obtained compensation in money for her subjects. She sought and obtained rights over the principalities of Wallachia, Moldavia, and Servia—rights which wrested from the Sultan the greater part of his sovereignty over those very principalities.
>
> The war of 1828 came on. Russia, in the proclamation of war, April 14, 1828, when she was bringing forward all her charges against Turkey, said not a word about the violation of the privileges and immunities of the Orthodox clergy in Turkey, nor made the least mention of the Orthodox Church; and when, after a destructive war of a year and a half outside the walls of Constantinople she agreed to the treaty of Adrianople—when all the charges against Turkey, just or unjust, were made to do her good service in the drawing up of this treaty, not a word did she say of the rights and immunities of the Orthodox clergy, or, in general terms, of the Orthodox Church.

China.—The *North China Herald* gives a very interesting account of the rebellion, from which we copy the following paragraphs:

> Nankin is in a state of ruin, while the whole district is filled with anarchy and confusion. Nankin is held by the rebel forces, who are strongly defending it; they are also in possession of Chinkiang; the whole line of river between the two cities is in a very complete state of defense, and they are said to be awaiting the arrival of reinforcements from the south, when they will proceed on their way to Pekin.
>
> The information gained regarding the character of the insurgents and their objects, seems to be of a most curious and interesting nature. A very correct translation of the Bible is freely circulated among them, and a zeal amounting to fanaticism is leading them on to attempt the destruction of the whole Tartar race, while strictly moral duties are not only prescribed, but enforced and practiced.
>
> The insurgents are Christians of the Protestant form of worship, and anti-idolaters of the strictest order. They acknowledge but one God, the Heavenly Father, the Allwise, Allpowerful, and Omnipresent Creator of the world; with Him, Jesus Christ, as the Saviour of Mankind; and also the Holy Spirit, as the last of the Three Persons of the Trinity. Their chief on earth is a person known as "Tae-ping-wang, the Prince of Peace," to whom a kind of divine origin and mission is ascribed. Far, however, from claiming adoration, he forbids in an edict the application to himself of the terms "Supreme," "Holy," and others, hitherto constantly assumed by the Emperors of China, but which he declines receiving on the ground that they are due to God alone. Their moral code the insurgents call the "Heavenly Rules," which, on examination, proved to be the Ten Commandments. The observance of these is strictly enforced by the leaders of the movement, chiefly Kwang-tung and Kwang-se, men who are not merely formal professors of a religious system, but practical and spiritual Christians, deeply influenced by the belief that God is always with them. The hardships they have suffered, and the dangers they have incurred, are punishments and trials of their Heavenly Father; the successes they have achieved are instances of His grace. In conversation they "bore" the more world minded by constant recurrence to that special attention of the Almighty of which they believe themselves to be the objects. With proud humility, and with the glistening eyes of gratitude, they point back to the fact, that at the beginning of their enterprise, some four years ago, they numbered but 100 or 200; and that, except for the direct help of their Heavenly Father, they never could have done what they have done.
>
> While they have manifestly derived their religious beliefs from the writings, if not in some cases the direct teachings, of foreign Protestant missionaries, they appeared to be extremely ignorant of foreign nations. Canton was known to them as the seat of a great foreign commerce; but Shanghae (which has indeed sprung into importance during the few years they have been fighting in the west) was found to be quite unknown to several of their leading men. It is gratifying to learn that, under these circumstances, the existence of a common religious belief disposes them to regard their "foreign brethren" with a frank friendliness which past experience renders it difficult to comprehend in a Chinese, but which we earnestly trust every effort will be made to cultivate and establish in their minds.

MARRIED,

In the city of Williamsburgh, on the 8th inst., by the Rev. B. F. Taylor, Mr. Charles Woodward to Miss Rebecca De Witt, both of the abovenamed place.

DIED,

Departed this life, on the morning of Tuesday, July 26th, at Manhasset, L. I., Sarah C., wife of R. V. W. Thorne jr., and daughter of Captain Edward S. Dennis, aged 20 years 5 months and 12 days.

Death seldom invades the domestic sanctuary under circumstances more distressing, and the afflictive dispensations of Providence are rarely manifested in a more mysterious bereavement than that which is recorded above. Scarcely five months have elapsed, since she of whose death we are now writing, was married; and there are few who enter into that "holy estate" with greater promise of happiness and better fitted to adorn it by all the graces of the Christian woman.

Admitted into the fold of Christ by the first Rector of St. John's church, and trained up "in the nurture and admonition of the Lord," endowed by nature with all the kindly graces of her sex, and diligent in the performance of the ordinary duties of the Christian profession, she seemed to be eminently "a help-meet" for man. With a temper and disposition adapted to console and cheer, to aid and encourage in the weary pilgrimage through life, no wonder if he to whom she had been so recently given should feel a bitter pang at this early, sudden parting.

As a dutiful child and affectionate sister, her loss is deeply felt by her sorrowing parents and her living brother.

In the vigor of life and in the full bloom of youthful beauty, in the enjoyment of more than her accustomed health she retired to rest on the night of Monday the 25th ult., and ere morning's dawn her happy spirit was welcomed, as we trust, by angels into Paradise.

May God of His infinite mercy afford the consolations of His Spirit to the bereaved husband, to the sorrowing parents, to the afflicted brethren and friends. May He who comforts the afflicted, and binds up the broken-hearted, give to the mourning relatives of the deceased the grace to recognize His hand in this their hour of sorrow, and dispose their hearts to take this chastisement in such sort that they may be fitted in His good time to meet her in that world where sorrow and mourning are unknown.

W.

At Jackson, Miss., suddenly, on the 20th ult., Harriet P., wife of Charles V. De Land Esq., and sister of the Rev. J. Dixon Carder.

At Mayaquez, Island of Porto Rico, on the 14th of July last, after a short illness, in the 30th year of his age, George Fisk Oakley, son of Cornelius Oakley of this city.

The subject of these remarks was a most estimable spirit, a sincere and delightful companion, ever ready to assist in promoting the happiness of those who were near and dear to him. He combined with the noblest principles of honor and generosity, the tenderest sentiments of benevolence and love. He was always at his post—always mindful of his duty, devoted to his parents, and beloved by his friends. In the morning of life he has been called hence. God, in His mercy, has seen fit to remove him from this troubled sphere. In early youth he was taught to value character more than the fulsome promises or applause of men, and proudly did he maintain those beautiful virtues that adorn human nature and contribute so much to our happiness here. While engaged in the faithful discharge of arduous and responsible duties in a foreign land, and while cheered with the thought of partaking soon again of the comforts of home, and of mingling with his best and dearest friends, Death approached him in its most frightful form, and snatched his gentle soul forever from mortal view, leaving naught but the lips of a stranger to impart the sad tidings to those who loved him more than tongue can tell. Consoling is the reflection that his memory is embalmed in the hearts of both kindred and associates, by the purity of his actions, his amiability and prudence, and above all, his firmness and integrity in all his transactions with the world. It will be gratefully cherished as a valuable emblem of an honorable career.

NOTICES.

New York Young Men's Christian Association.—The regular monthly meeting will be held on Monday Evening next, 15th inst., at 8 o'clock, at the rooms, Stuyvesant Institute, 659 Broadway. Young men generally are invited to attend.

Richard C. McCormick jr., Recording Secretary.

Protestant Episcopal Mutual Benefit Society.—A stated monthly meeting of this Society will be held on Thursday evening next, the 18th inst., at 59 Bond street, at 8 o'clock.

Aug. 12, 1853. Thos. F. Frank, Rec. Sec.

Trinity Parish.—St. Paul's chapel will be closed for cleaning on the first two Sundays in August, and will be re-opened on Sunday, the 21st inst. Trinity church and St. John's chapel will remain open as usual.

APPOINTMENTS OF THE PROVISIONAL BISHOP.

Aug. 14,	12th Sunday after Trinity,	A. M. Little Falls. P. M. Herkimer. E. Fairfield.
15,	Monday,	P. M. St. John's, Cohoes. E. Christ, Troy.
17,	Wednesday,	Ticonderoga.
18,	Thursday,	Keysville.
19,	Friday,	Port Kent.
20,	Saturday,	Plattsburgh.
Aug. 21,	13th Sunday after Trinity,	Rouse's Point and Camplain.
22,	Monday,	St. Mark's, Malone.
23,	Tuesday,	Hogansburgh.
24,	Wednesday,	Feast of St. Bartholomew, Norfolk.
25,	Thursday,	St. Paul's, Waddington.
26,	Friday,	A. M. Morley. P. M. Grace, Canton.
27,	Saturday,	Trinity, Potsdam.
28,	14th Sunday after Trinity,	A. M. St. John's, Ogdensburgh. P. M. Christ, Morristown.

Note.—The Clergy will please to designate the hours of Morning and Evening service which will best accommodate themselves and their parishioners, and send notice of the same to the Clergyman of the parish that is to be visited immediately preceding theirs, in order to assist the Bishop in regulating his movements.

St. John the Evangelist's Free Church holds services (temporarily) in the Lecture room of the Bleecker Building, Bleecker corner of Morton street. Sunday Morning 10½, Evening 7¾, Sunday School 9 A. M. and 2 P. M. Rev. EDWIN R. T. COOK, rector. jy30-3t

St. Ann's Church for Deaf-Mutes, in the small chapel of the University on Washington Square. Service with the voice at 10½ A. M., and in the sign-language at 4 P. M. Sunday School at 9½ A. M. tf

A School for Boys, thorough as well as elegant beyond a parallel in America, located in the new Bible House, is called the CLASSICAL GYMNASIUM. June11-3m$

ACKNOWLEDGMENTS.

Mariner's Home, North River.—The Missionary of the Floating church of the Holy Comforter, gratefully acknowledges the receipt of the following sums:

$5 from a member of the church of the Messiah, Brooklyn.

We are nearly One Hundred Dollars in arrears for our Rent due the 1st of August. I must again appeal to the friends of the Sailor's cause for aid, though I do so with reluctance, because I have so often pressed this great and noble charity already upon the attention and sympathy of Christians. But we must have help, or else give up our undertaking.

Aug. 8, 1853. D. V. M. JOHNSON.

Donations may be left at Messrs. Stanford & Swords.

The undersigned gratefully acknowledges the receipt of $10 from Miss C. E. B., through the Editor of *The Churchman*, for the church at Fort Lee. RALPH HOYT.

Domestic Missions.—The Treasurer acknowledges the receipt of the following sums, since his last report:

"Frank", post-mark Pottstown, Pa. $15; a lady of St. George's, Astoria, L. I $2 50; H. P. B., Watertown, Ct. $4; St. John's, Northampton, Mass. for the Epis. Miss. Ass. $25; H. $2; S. S. St. Bartholomew's, N. Y. half $25; Zion, Little Neck, L. I. for Ill. $17 06; Christ, Danville, Pa. $4 20; Grace, Sheboygan, Wis. $3 25; Christ, Lonsdale, R. I. $8; Warren, R. I., St. Mark's $5; Pawtucket, St. Paul's, A. E. Bowers $2 50; a lady $3; Little Mary 50c; Miss. Ass. St. Andrew's, N. Y., S. S. $2 50; St. Andrews, West Philadelphia, Pa. $5; Mrs. C. Perry, Ridgefield, Ct. $50; Miss. Ass. S. S. St. John's, Georgetown, D. C. $60; Astoria, St. George's, $28; St. James, New York, $54; H., Poughkeepsie, for Cal. $3; Trinity, New Haven, Ct. $83 25; Christ, Pottstown, Pa. $17 50; Christ, Norwich, Ct. $20; a friend, Lynchburg, Va., for the Epis. Miss. Ass. $5; St. James, Greenfield, Mass. $30; Christ, Raleigh, N. C. $44; Hanna parish, Va. $16 50; Miss Kate D. Taylor, $2 50; Miss M. A. D. Whittle $1; Hopkinton, N. H., St. Andrews, a comt. $2; thro' W. V. J. Mercer, treas. W. N. Y., donation per Bishop De Lancey $5; Holland patent, St. Paul's $5; Brockport, St. Luke's $17 50; Buffalo, Trinity, for the Jews $5; Lockport, Grace 50c; Hampton, Gethsemane $2; Geneseo, St. Michael's $5—$40: Total $562 26.

THOMAS N. STANFORD, Treasurer,

New York, Aug. 9, 1853. 137 Broadway.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Zion, Rome $5 25; Christ, Sackets Harbor, $1—$6 25; by W. V. J. Mercer, treas. diocese W. N. Y., Miss Eliza C. Lee, annual $1; St. Luke's, Mechanicsville, Rev. W. B. Musgrave $3: Total $10 25.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treasurer and Agent,

Aug. 9, 1853. 20 John street.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Zion, Rome $5; St. James, Syracuse $2; St. Stephen's, New Hartford $2 83; Zion, Palmyra $12; Grace, Lockport $6 63; St. Thomas, Bath $1; Grace, Utica $16 50; Christ, Sackets Harbor $1; St. Clement's, Wethersfield Springs $1 97; Trinity, Fredonia $6 50; by W. V. J. Mercer, treas. W. N. Y.—$55 43: Education and Missionary Board, W. N. Y., by Right Rev. W. H. Delancey, D.D., $10; St. Ann's, Fishkill Landing, Rev. J. J. Robertson, D.D., $28 58: Total $94 01.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treasurer and Agent,

Aug. 9, 1853. 20 John street.

Advertisements.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
Damask and Moreen for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair*.
oct16-1y No. 21 Park Place, and 18 Murray street.

CHURCH BOARDING AND DAY SCHOOL FOR YOUNG LADIES.—No. 130 Madison avenue, above 31st street, New York city. Miss M. A. SPAFARD, Principal. Having resigned the charge of the Retreat Boarding School, near Philadelphia, Miss S. has removed with her assistants to the above named location, where she will be ready to receive pupils into her family, at the commencement of the Fall term, on WEDNESDAY, Sept. 7. Terms made known on application.

References: Rt. Rev. J. M. Wainwright; Rt. Rev. W. H. De Lancey; Rt. Rev. A. Potter; Rt. Rev. G. Upfold; Rt. Rev. J. Kemper; Rev. G. H. Houghton, N. Y.; Rev. A. B. Beach, N. Y.; Rev. J. Ransom, Oyster Bay; Hon. S. Nelson, U. S. S. C.; Prof. Perkins, Utica, N. Y.; A. W. Clark, Esq., Watertown, N. Y.; Rev. H. Croswell, New Haven; Rev. C. B. Wyatt, San Francisco; Rev. F. T. Tiffany, Claverock; Rev. Theo. B. Lyman, Pittsburgh; Prof. Hadley, Geneva College; J. Livingston, Cherry Valley; Aug13-6m

UNDER-GARMENTS, GLOVES, HOSIERY, &C.—Our friends, who are about purchasing any of the above goods, and wish the best at prices generally paid for inferior qualities, are respectfully referred to UNION ADAMS' Hosiery and Under-Garment Manufactory, No. 591 Broadway, opposite Metropolitan Hotel and Niblo's Garden. Aug13-1y

PLUMBING AND HYDRAULIC ENGINEERING of all kinds. Pond's celebrated cooking ranges, pumps, lead pipe, sheet lead, &c., &c. Orders from any part of the Union for plumbing work promptly responded to.

We solicit an interview from persons building. References exchanged.

WM. G. CREAMER & CO.,

Au13-6m 4th avenue corner 9th street, in the New Bible House.

ST. PAUL'S SCHOOL, No. 48 East Twenty-fourth street, for a *limited* and *select* number of young gentlemen, will re-open on the 7th of September. The School is under the Patronage of the *Provisional Bishop* of the Diocese, and *distinguished Clergymen* of the Church. Application for admission to be made to the Rector, the Rev. T. TOWELL.

Aug. 13, 1853. 6m

URE'S DICTIONARY.—NEW EDITION.—A DICTIONARY OF ARTS, MANUFACTURES, AND MINES, containing a clear Exposition of their Principles and Practice. By Andrew Ure, M.D. Illustrated with sixteen hundred engravings on wood. Fourth Edition. Corrected and greatly enlarged. Many of the articles entirely re-written, and many new cuts added. 2 large volumes, 8vo. cloth.

D. APPLETON & CO. will shortly issue a new edition of Ure's Dictionary, re-printed entire, page for page, with the new and greatly enlarged edition just published in England. Although this work is enlarged to two volumes, comprising in all 2116 pages, the price of the new edition will not be increased beyond the price of the former edition—*Five Dollars*.

The trade and the public are invited to send their orders without delay, to ensure prompt delivery of this very cheap and popular work.

200 BROADWAY, N.Y. aug.13-2t

MISS BALLOW'S SCHOOL FOR YOUNG LADIES, No. 24 East Twenty-second street, between Broadway and Fourth Avenue, will be re-opened on Thursday the 15th of September. aug.13-8t

EDUCATION.—A Clergyman of the Episcopal Church, residing in the upper part of the city, who has devoted himself for many years to the cause of education, and been eminently successful in preparing young gentlemen for commercial pursuits, as also for advanced classes in college, wishes to enter into an engagement for the instruction of a limited and select number of pupils. To parents who are particular about the associations of their children, this is an opportunity not often presented, where there are means independent, and therefore no need for a large and mixed number to meet expenses. References to distinguished divines and literary gentlemen in the city. Address Clericus, at the Bible and Prayer Book Depository, 20 John street. Au6-2t$

THE COLLEGE OF ST. JAMES, MARYLAND.—The Diocesan College of the Protestant Episcopal Church. The Rev. JOHN B. KERFOOT, D.D., rector.

The Twelfth Annual Session will open on Monday, the 3d of October next. Students (not under twelve years of age) are received into the Grammar School and prepared for the College, by tutors acting under the supervision of the Professors of the College.

Students also enter any class of the College for which their examination shows them to be prepared. The buildings, discipline, &c., for the Collegiate Department, are entirely distinct from those of the Grammar School. Both departments have the immediate supervision of the Rector of the College. The annual charge for the session of ten months is, in either Department, $225; covering every academical and domestic expense. For copies of the Register, or for fuller information, address the Rector, College of St. James, P. O., Maryland. Au6-3m

EPISCOPAL ACADEMY OF CONNECTICUT.—Fall Term begins September 8. A limited number of pupils is received into the family of the Principal at $60 per session of 14 weeks, for Board, Tuition, &c. Catalogues and full information may be had at Stanford & Swords, 137 Broadway. Address Rev. EDWARD BALLARD, A.M. Au6-5t

Cheshire, August 1, 1853.

THE MISSES WAYLAND'S BOARDING AND DAY SCHOOL, No. 120 West Twenty-fifth street, will open on the first Monday in September.

References: Rev. Mr. Harwood, No. 44 West Twenty-ninth street, N. Y; James R. Westcott, Esq., Saratoga Springs; Mark Banks, Esq., No. 173 Tenth avenue; J. M. Hubbard, No. 89 West Sixteenth street, N. Y.; Rev. Mr. Gallaudet, No. 22 Third street, N. Y.; E. Maltby, Esq., No. 90 Amos street, N. Y.; A. I. Gillett, No. 97 Henry street, N. Y. Au6-5t$

PHILOSOPHICAL AND CHEMICAL APPARATUS of almost every description, manufactured by C. B. WARRING, A.M., Poughkeepsie, N.Y., who will be pleased to correspond with any who may wish anything in his line. Catalogues sent gratis on application.

He refers to the Rt. Rev. Alonzo Potter, D.D., Philadelphia, Prof. John Foster, of Union College, and Charles Bartlett, A.M., Poughkeepsie.

Jy30-3m.

PHILLIPS, SAMPSON & CO., BOSTON, have in press, and will publish about the first of September, MEMOIR OF REV. ADONIRAM JOHNSON, D.D., the first American Missionary to Burmah, by Rev. FRANCIS WAYLAND, D.D., President of Brown University. To be comprised in two volumes duodecimo, with a superb portrait, finely engraved on steel. Orders from Booksellers, Agents and others, respectfully solicited.

Upon application to the Publishers, Agents, Clergymen, Students, and others wishing to *thoroughly* canvass the different counties throughout the United States, will be furnished with circulars giving particulars in regard to prices and terms of the above work. jy30-6t

WANTED.—A Gentleman, a Communicant of the Protestant Episcopal Church, to take charge of a Parochial School near Baltimore, Md. Address A. J. R., care of Norris & Brothers, Baltimore street, Baltimore, Md. jy30-7t

WANTED, three active intelligent men of good address to act as solicitors for *The Churchman* newspaper, to whom fair salaries will be paid and constant employment given. None need apply unless Episcopalians feeling sufficiently interested in Church matters to engage in the business with zeal and perseverance, and who can bring the best references, which will be strictly investigated. Full particulars may be obtained on application at the office of this paper, No. 38 and 40 Trinity Buildings, 111 Broadway. July9-tf

SELECT FAMILY BOARDING SCHOOL FOR YOUNG LADIES, Stillwater, Saratoga county, N. Y.

Stillwater is one of the most healthy, retired, and beautiful localities on the Hudson river, and of the easiest access by railroad.

For circular, stating terms, &c., address Rev. J. G. DOWNING, St. John's Rectory, Stillwater, N. Y. Ja29-1y

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:

A second-hand English organ with two sets of keys, and one and a half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory.

CLOCKS FOR CHURCHES, Public Buildings, Vestry and Session Rooms, Railroad Stations, Offices, &c. Also Regulators for Jewellers and Astronomical purposes.

The undersigned having succeeded in counteracting effectually the influence of the change of temperature upon the pendulum, and introduced a new regulator, are enabled to produce an accuracy of time heretofore unequalled. Glass dials (for illuminating) similar to those in the City Hall, New York, furnished. Address

SHERRY & BYRAM, Oakland Works, Sag Harbor, New York.

"Mr. Byram has established a reputation as one of the first clock makers in the world.—*Scientific American*. mar1-6m

POETRY.

For The Churchman.

ORATIO DOMINICA,

IN CARMINE SAPPHICO REDDITA,

A GEORGIO ALEXANDRO CROOKE, A. M.

Omnibus præsens Moderator alte,
Tu colens cælos, metuende nobis,
Nomen in terra, Deus, est verendum,
Conditor orbis!

Regna per mundum Tua muniantur,
Atque mundani colubrum ferocem
Cordibus pulsent, manicisque stringant
Tempus in omne.

Omnibus nobis Tua sit voluntas
Norma vivendi, DOMINUMQUE nostrum,
Te, DEUM, cuncti veneremur usque
Pectore puro.

Angeli parent, pariter secutos
Nos decet servos, brevimas per horas
Temporis vitæ, manibus supinis
Voce vocare.

Tu, Pater, nobis dato munus omne
Quod pater præbet genitis, et illa
Quæ potest nemo, meliora præbe,
Tuque favorem.

Mitis es nobis, pariter fac omnes
Nos in erratis hominum benignos,
Namque Tu præbes veniam petenti,
O Deus alme!

Artibus diris Stygii draconis,
Et dolis tectis hominum malorum
Ac voluptatis, Deus et Magister,
Eripe servos.

Usque per Christum, sobolem haud creatam,
Numen! oramus: Tua namque regnum
Et facultates, honor atque laudes,
Et sine fine.

Philadelphiæ, Kal. Aug.
Anno Salutis MDCCCLIII.

SELECTIONS.

OBEDIENCE IN CHILDHOOD.

In obedience there are two extremes—the obedience of one who is an utter and abject inferior, and the obedience of one who is in all except his obedience an equal. The one is that of a slave to his task-master; the other is that of a son, after he has come to man's estate, and has ceased to be under tutors and governors, and when he is no longer *obliged* to obey his parents, except by his own sense of love and duty.

These are the two extremes, the lowest and the highest, the most distasteful and the most excellent, between which we stand, in learning or in teaching obedience. It is well to keep them before our eyes, in order that we may see what to avoid, and what to advance.

For it does not follow because one extreme is dangerous, that the other is safe. It may be safe generally, but not for us; and if so, we may admire it indeed, but only from a distance: or it may be safe hereafter, but not yet; and if so, we may indeed be on the move towards it, but we must not seek to reach it before our time. Thus—in the case in hand, it may be safe generally to require of children implicit obedience; but there may be children of such a gentle nature, as to be best trained by a milder and more encouraging discipline—or, again, it may be safe and good *hereafter* for a child to be admitted to his parent's confidence, to have his will consulted and his taste indulged; but to carry out such a system as this in his early years would be most infallibly to make of him that most disagreeable and unhappy thing—a spoilt child. Nor is there any middle line between these two extremes of tyranny and equality which can be laid down as the royal road for all alike to follow. Only thus much may be safely asserted as a general truth, that of the two it is better and happier for the child, especially when quite young, that his parent should handle him with a little too much tyranny, than with a little too much equality. I say, it is better for the *child*—not of course meaning to justify tyranny on the part of the parent; for no doubt an over-harsh temper in governing is, so far, a worse temper *in itself* than an over-kind one—but, though worse *in itself*, it may be better in its consequences to others. This is plain from the example of Eli, who by the very gentleness of his parental rule, helped his sons to become sons of Belial: "they made themselves vile, and he restrained them not." However, a rule may be strict without being harsh or severe, and the parent or teacher that knows how to exercise such a rule, knows a great part of the true secret of government. If he also has discernment enough to see when and how far he may relax his rule—when and how far he may venture to treat the child of his training less as a child and more as a man or a woman—then the secret of government is no longer a secret to him. And on the other hand, precisely as parents are ignorant of either side of this knowledge, do they fail in their office of governors, and by their own error risk their children's happiness and well-being.

At the beginning, in a child's early years, there can be no question that the extreme to which he must be kept nearest is that of implicit unquestioning obedience. This is the foundation, and must be deeply laid: confidence and liberty are the superstructure. And when the building shall have gradually and slowly risen from the sons' free choice, then, and not till then, the whole will be complete. For any parent to attempt to reverse this order, that is, to give his children their *own* way in their first years, and then in after years to attempt to exact obedience to *his* way, would be as unreasonable as for a builder to fill his foundation-trenches with rafters, shingles and chimney-pots, and then to lay upon them his courses of stone and mortar. The one form of folly we see, unfortunately, too often: the other few of us, probably, have met with in their experience.

But you may say, it is easy to put forward theories, and not difficult to find fault: let us come to matters of practice, and hear what is the right way of doing these things, as well as what is the wrong. I repeat then,—the right way to begin a child's training is to exact implicit unquestioning obedience, and this for the child's own sake, for the sake of his happiness and good. Let him learn to do what his parent tells him, simply *because* his parent tells him. It is nothing to the child why this or that command is given, or what it means, it should be enough that it is given. Even if it should be a little unreasonable, it is much better obeyed than inquired into, and better, for this reason: because implicit obedience encourages humility in a child, while compliance with a command, because the child can understand and approve it, encourages pride and self-will. It is remarkable, I think,—to refer again to that history that I have already quoted more than once,—it is remarkable that though Eli's own sons seem to have passed their youth unrestrained, Samuel, who was as it were his adopted son, entrusted to him for a holy education, appears to have been early accustomed to implicit obedience. Thus, on a time when he laid down to sleep, a voice called him, Samuel, Samuel. He did not know that it was the voice of God, but he thought that it was Eli's voice, and he answered at once, Here am I. And he *ran* unto Eli, and said, Here am I, for thou calledst me. And he said, I called not, lie down again. And he went and lay down. Again the voice came, and yet a third time; and again, and yet a third time. Samuel with the same unquestioning obedience rose and ran to Eli, saying, Here am I, for thou didst call me. He had been disappointed once and again; yet still he did not let any feeling of wonder or doubt keep him from instantly obeying in the only way of obedience that he knew of. He did not, even the third time, much less the second or first, stop to ask why he was called, or what Eli wanted with him, but he arose and went to Eli. Surely it is not too much to say that if one of our own children were placed in similar circumstances, similar, I mean, so far as to be really called by a human voice, and that voice, to his certain knowledge, the voice of his parent or superior,—we should be apt to allow in him a much lower kind of obedience than this. But would he be the happier or the better for this liberty of first questioning, and then obeying or not according to his will? Surely not. Nay, as time went on, he would be far less likely to hear that which Samuel next heard, the voice of God teaching and directing him,—less likely, because of his far less prompt obedience to the voice of his earthly superior. And he would be none the better or the happier for learning to put his own self-will in the place of the good guidance of God's Presence and Providence.

Only, this must be borne in mind; that if we are to expect implicit obedience on the part of the child, we must take care that the commands given him be both as reasonable as possible, and no more in number than necessary. We are not to *tell* the child always why we bid him to do this or that: we are not to allow him to ask why, before he obeys; but we cannot prevent him from *finding out why*, even while he obeys. And an intelligent child will be quicker than we may think in discovering any fault or false motive in the commands given him; and the more he discovers these, the more will his *respect* be lessened, though his *obedience* may still continue. This will be the effect, for example, in a family where *contradictory* commands are given,—one rule laid down to-day, and its opposite to-morrow,—or *hasty* commands, given without consideration, and recalled on the first occasion of their being proved,—or, worst of all, commands that are only given in word, and belied by the actual example of those who give them. Children of ordinary shrewdness will soon perceive such a system of government to be unreasonable, and will regard it accordingly.

Hardly more excusable is the practice of laying down a multitude of petty directions and restrictions, where two or three broad rules would answer every purpose of order, would be readily remembered, and as readily observed. It is no wonder if children, governed by such a code of regulations, fret under their tiresome minuteness, and make up for the restrictions of home by an unbounded license whenever they get aboard: this is not all the evil. A great opportunity is lost—there is no room for the exercise of responsibility. Obedience in such a case becomes the obedience of machinery, not of the free will. It is cruel to the child, and ruinous to his after life, to insist upon filling up all the outline of duty for him, and binding down with the little details of a constrained obedience. Surely, you should leave him *something* wherein he may exercise his choice, some opportunity for applying your rules to practice by a voluntary act of his own.

I turn to the question of rewards and punishments, which can by no means be passed over in treating of Obedience. They are its great encouragements, or the discouragements of its opposite.

Rewards of some kind must be given. I say *of some kind*, for I do not limit the notion of reward to story-books and toys, I include under it the holiday or the mere look of approval. Some teachers, I am aware, profess to exclude rewards from their system, and, in their cold, unsympathizing theory, maintain that children ought to do right for the mere sake of doing it. Very likely they *ought;* but that is no sound system of moral government which is guided by mere justice without mercy, and has no compassion for the infirmities of the governed. To be consistent, these rigid moralists ought to withhold even the cheap gift of their praise; for it is as great an infirmity to love praise as to desire a more tangible reward. The truth is that every good educator will educate *in love;* and love must have ways and means of manifesting itself. And even if it should overflow now and then, this is better than for it to be shut in always by the frowning limits of theoretical propriety. Still, it is to be remembered,—for we learn it from the highest of all patterns,—that every reward should be bestowed as a free gift, not as a thing earned; and that the idea of doing a plain duty *for the sake of* reward should be as much as possible discountenanced.

And punishments too, of some kind, are alike indispensable. I say again, *of some kind*, that I may not seem to confine the word to the idea of bodily chastisement. Whether it must take this form depends both upon the educator and upon the child. There may be those whose moral purpose is so true and firm that they can conduct the process of education without applying to it the infliction of bodily pain. Their mere look or the tone of their voice are sufficient to ensure obedience, or to draw forth all that shame and sorrow for disobedience which the severest correction could produce. And there may be children who will repay such educators for their discreet gentleness. But such instances, or at least such as combine these advantages on both sides are few and rare. For the most part, parents' hearts and heads are feeble, and require to be supported by strength of hand; children's bad passions grow lustily, and require to be tamed by a forcible discipline. And thus it is a true proverb, that "he who spares the rod spoils the child." The discipline of the rod may be less excellent in itself than that which can afford to dispense with it; but as mankind are ordinarily constituted, it is a necessary discipline too, and one which tells perhaps as successfully as the other upon the child, in promoting his real welfare. For it has the desired effect of producing *obedience*, which, as I have said, is the true element of the child's happiness. And they who spare it, do so at the expense of the child's happiness, and would find, if they could but analyze their own motives, that their tenderness is brought about more by a selfish desire to spare their own feelings, or an indolent desire to save themselves trouble, than by any real anxiety that their child may not be rendered unhappy.

But here again a caution is necessary. Because the rod is not to be spared, it by no means follows that it is to be laid on on every occasion. It is possible to have too much, and to give too much, even of a good thing. The severer punishment should be reserved for the severer offense, and then by the very rarity of its infliction it will become more terrible. And this also is to be observed, that when once threatened it should always be applied.

There can be no surer way for a parent to make himself hateful to his child than for him to be perpetually punishing him; nor any surer way to make himself contemptible than for him to be always threatening punishment and never keeping his word; and the true happiness of the child, which is what we are now considering, can never be promoted by his being led either to hate his parent or to despise him. For the one feeling nourishes angry tempers, which are always unhappy, and the other nourishes proud tempers, which are always unhappy, while both alike tend to overthrow the great principle of willing obedience to a lawful authority, which is the only sure ground of a child's happiness. But the feeling of fear is another feeling altogether, and is quite consistent both with happiness and love. You see a child, always being rated from morning to night, and often being actually chastised, for the most trivial faults as well as the gravest, probably more severely for the former than for the latter, and you say at once—that is not a happy child. No: yet he may turn out a happy and a good man, as many do who are trained in the school of tears. You see another, indulged to the last degree in his own perverse will, granted everything he asks for, thwarted in nothing, a real torment to all within his reach, and you pronounce with equal certainty—that is not a happy child. No: and he is most unlikely ever to become happy, for there can be no worse training than that of the school of self-will. You see a third child kept under a wholesome restraint, not corrected unless correction be necessary, yet not allowed to follow his mere inclination, indulged with discretion and made to feel at all times that he is under a rule, a kind rule certainly, yet a firm one, the rule of implicit obedience, against which he fears to offend, and you say—that surely is a happy child, even now, and bids fair to be happy and wise and good hereafter. Because fear, true and holy fear, the ordering one's self lowly and reverently, is a true ingredient in the cup of happiness—it produces humility, the child learning to think himself a person of little consequence, as being subject to so strict a law,—it produces watchfulness, that he may not offend against that law—and through watchfulness, it produces a joyous affection, when after having done his best he gains that sweetest of all rewards, the approval of those whom, under God, he most honors and looks up to.

And thus true obedience may be defined to be a combination of fear and love. It is so in the first and great commandment—Thou shalt have none other gods but me; and it is so in that other first commandment with promise—Honor thy father and thy mother. The fear of God without the love of Him produces a slavish superstition, a secret dislike to his law, and only a *forced* submission to His will: while the love of Him without the fear of Him, if it could exist, as some fanatics have thought that it can, would issue in presumption and irreverence, and a profane abuse of His good gifts. Just so in the parental relation—the two sides of error in government we have seen to be the turning of correction into tyranny, and of fondness into indulgence. The first system produces a child in whom is no love, and the second one in whom is no fear: and the fear without love grows into hatred, and the love without fear ripens into contempt:—while the throne of parental authority is in equal danger of rebellion from him whom it has oppressed as a slave, or from him whom it has pampered as a favorite.

It is indeed difficult to preserve the true balance so that love may never outweigh fear, nor fear love. "There is none good but one, that is God," and the law of God alone can be so perfect as to present the true and just motive for both these feelings, and for each in its true place. If man towards God becomes superstitious or profane, it is man's fault only. His excess on either side cannot be charged upon his Lord. "Yea, let God be true." But between parent and child it is otherwise—the law of the parent is weak and fallible, and if the child grow up perversely, the imperfection of his moral training must bear no little of the blame. The passionate and overbearing man would probably have been less passionate and overbearing if all the finer and gentler edge of his affections had not been turned and notched by the jarring strifes of his early home. Still more frequently the licentious, the indolent, and the selfish man would have been less licentious, indolent, and selfish, if his early home had not been the home of a spoilt child, with no restraint on the one side, and no obedience on the other. What is the remedy for these unfortunate results? Too often, when they have once become results, there is no remedy; but before matters have gone so far, while the work of training is yet to do, parents might surely take warning from the acknowledged fact that to sow with bad seed is the sure way to bring forth a bad crop. And then, for a remedy against the natural imperfections of their own government, what can they do better than try to copy the perfections of the Divine government? Surely it is not for nothing that God has revealed Himself to us in the relation of a Father. Over and above the other deep meanings of that great revelation, it has surely this meaning: to teach parents to deal with the children whom they have begotten and brought forth, as God deals with man, whom He has made, redeemed, and regenerated. In proportion as a parent realizes this view, so consecrating, as it does, his relation to his child, so far will he keep clear of error, and train his child in the right and happy way. "Be ye followers, imitators of God"—this is a nobler maxim of education than any which man's wisdom can invent. Be just towards your children, because God is just to His children—be merciful, because He is merciful—be true and unchanging to them in all your words, promises, threats; because God's word ever standeth fast—be firm in denying them the indulgence of self-will, because God would have His children learn not to do their will but His—and withal be loving and affectionate to them, without anger, malice, or railing, because God is love. And as, day by day, you carry out this God-like work, what will be the consequences to your children? Not of a *certainty* that they will be good and happy—for, as man abuses the love and justice of God, so may the child abuse the love and justice of his parent. Not of a certainty, yet probably—or if not, even if all your care should be lost, yet the failure will not be yours but theirs. But it can seldom be *all* lost, and whatever is *not* lost, whatever of parental precept or parental government is kept and cherished, *that* will surely bring forth its fruit; dwelling with your child as a parent's blessing, or coming back to him hereafter as a parent's warning. But after all, our concern is rather with the present than with the future; while they are children, let us deal with them as children, and trust to God's Providence their manhood or womanhood. Let us aim at executing our Divine commission, whether as parents or teachers, even as God fulfils His purpose towards ourselves, by giving them day by day their daily bread—by watching them as they grow and giving them their portion of meat in due season—putting off no day's duties till to-morrow—not deferring the training of the child till youth is waxing strong—not sparing correction that we may be loved more, nor aggravating it that we may be feared more, but doing with our might that which our hand findeth to do, and leaving the consequences to Him who ordereth all things well.—S. J. P.—*Tasmanian Church Chronicle.*

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Love all, trust a few, do wrong to none.

FOR THE YOUNG.

THE LOST BELL.

A shepherd's boy belonging to Patzig, about half a mile from Bergen, where there are great numbers of the underground people in the hills, found one morning a little silver bell on the green heath, among the Giant's-graves, and fastened it on him. It happened to be the bell belonging to the cap of one of the little Brown ones, who had lost it while he was dancing, and did not immediately miss it, or observe that it was no longer tinkling in his cap. He had gone down into the hill without his bell, and having discovered his loss, was filled with melancholy. For the worst thing that can befall the underground people is to lose their cap, then their shoes; but even to lose the bell from their caps, or the buckle from their belts, is no trifle to them. Whoever loses his bell must pass some sleepless nights, for not a wink of sleep can he get till he has recovered it.

The little fellow was in the greatest trouble, and searched and looked about everywhere; but how could he learn who had the bell? For only on a very few days in the year may they come up to the daylight; nor can they then appear in their true form. He had turned himself into every form of birds, beasts, and men; and he had sung and rung, and groaned and moaned, and lamented and inquired about his bell, but not the slightest tidings, or trace of tidings, had he been able to get. For what was worst of all, the shepherd's boy had left Patzig the very day he found the little bell, and was now keeping sheep at Unruh, near Gingst: so it was not till many a day after, and then by mere chance, that the little underground fellow recovered his bell, and with it his peace of mind.

He had thought it not unlikely that a raven, or a crow, or a jackdaw, or a magpie, had found his bell, and from his thievish disposition, which is caught with anything bright and shining, had carried it into his nest; with this thought he had turned himself into a beautiful little bird, and searched all the nests in the island, and had sung before all kinds of birds, to see if they had found what he had lost, and could restore him his sleep; but nothing had he been able to learn from the birds. As he now, one evening, was flying over the waters of Ralov and the fields of Unruh, the shepherd's boy, whose name was Fritz Schlagenteufel (*Smite-devil*), happened to be keeping his sheep there at the very time. Several of the sheep had bells about their necks, and they tinkled merrily, when the boy's dog set them trotting. The little bird, who was flying over them thought of his bell, and sung, in a melancholy tone,

Little bell, little bell,
Little ram as well,
You, too, little sheep,
If you've got my Tingletoo,
No sheep's so rich as you,
My rest you keep.

The boy looked up and listened to this strange song which came out of the sky, and saw the pretty bird, which seemed to him still more strange:—"Odds bodikins!" said he to himself, "if one but had that bird that's singing up there, so plain that one of us would hardly match him! What can he mean by that wonderful song? The whole of it is, it must be a feathered witch. My rams have only pinchbeck bells, he calls them rich cattle; but I have a silver bell, and he sings nothing about me." And with these words he began to fumble in his pocket, took out his bell, and rang it.

The bird in the air instantly saw what it was, and was rejoiced beyond measure. He vanished in a second—flew behind the nearest bush—alighted and drew off his speckled feather-dress, and turned himself into an old woman dressed in tattered clothes. The old dame, well supplied with sighs and groans, tottered across the field to the shepherd's boy, who was still ringing his bell, and wondering what had become of the beautiful bird. She cleared her throat, and coughing up from the bottom of her chest, bid him a kind good evening, and asked him which was the way to Bergen. Pretending then that she had just seen the little bell, she exclaimed, "Good Lord! what a charming pretty little bell! Well! in all my life I never beheld anything more beautiful! Harkye, my son, will you sell me that bell? And what may be the price of it? I have a little grandson at home, and such a nice plaything as it would make for him!" "No," replied the boy, quite short, "the bell is not for sale. It is a bell, that there is not such another bell in the whole world. I have only to give it a little tinkle, and my sheep run of themselves wherever I would have them go. And what a delightful sound it has! Only listen, mother!" said he, ringing it: "is there any weariness in the world that can hold out against this bell? I can ring with it away the longest time, so that it will be gone in a second."

The old woman thought to herself, "we will see if he can hold out against bright shining money." And she took out no less than three silver dollars, and offered them to him: but he still replied, "No, I will not sell my bell." She then offered him five dollars. "The bell is still mine," said he. She stretched out her hand full of ducats: he replied this third time, "Gold is dirt and does not ring." The old dame then shifted her ground, and turned the discourse another way. She grew mysterious, and began to entice him by talking of secret arts, and of charms by which his cattle might be made to thrive prodigiously, relating to him all kinds of wonders of them. It was then the young shepherd began to long, and he now lent a willing ear to her tales.

The end of the matter was, that she said to him, "Harkye, my child! give me the bell and see! here is a white stick for you," said she, taking out a little white stick which had Adam and Eve very ingeniously cut on it, as they were feeding the herds of Paradise, with the fattest sheep and lambs dancing before them; and there was the shepherd David too, as he stood with his sling against the giant Goliath. "I will give you," said the old woman, "this stick for the bell, and as long as you drive the cattle with it they will be sure to thrive. With this you will become a rich shepherd: your wethers will always be fat a month sooner than the wethers of other shepherds, and every one of your sheep will have two pounds of wool more than others, and yet no one will be ever able to see it on them."

The old woman handed him the stick. So mysterious was her gesture, and so strange and bewitching her smile, that the lad was at once in her power. He grasped eagerly at the stick, gave her his hand, and cried, "Done! Strike hands! The bell for the stick!" And cheerfully the old woman struck hands, and took the bell, and went like a light breeze over the field and the heath. He saw her vanish, and she seemed to float away before his eyes like a mist, and to go off with a slight whiz and whistle that made the shepherd's hair stand on end.

The underground one, however, who, in the shape of an old woman, had wheedled him out of his bell, had not deceived him. For the underground people dare not lie, but must ever keep their word; a breach of it being followed by their sudden change into the shape of toads, snakes, dunghill-beetles, wolves and apes; forms in which they wander about, objects of fear and aversion for a long course of years before they are freed. They, therefore, have naturally a great dread of lying. Fritz Schlagenteufel gave close attention and made trial of his new shepherd's-staff, and he soon found that the old woman had told him the truth, for his flocks, and his work, and all the labor of his hands prospered with him and had wonderful luck, so that there was not a sheep-owner or head shepherd but was desirous of having Fritz Schlagenteufel in his employment.

It was not long, however, that he remained an underling. Before he was eighteen years of age he had gotten his own flocks, and in the course of a few years was the richest sheep-master in the island of Rugen; until at last, he was able to purchase a knight's estate for himself, and that estate was Grabitz, close by Rambin, which now belongs to the lords of Sunde. My father knew him there, and how from a shepherd's boy he was become a nobleman, and he always conducted himself like a prudent, honest and pious man, who had a good word from every one. He brought up his sons like gentlemen, and his daughters like ladies, some of whom are still alive and accounted people of great consequence. And well may people who hear such stories wish that they had met with such an adventure, and had found a little silver bell which the underground people had lost.

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ANECDOTE OF DANIEL WEBSTER.

I well remember hearing my father tell the following anecdote, illustrative of the early genius of that great man, whose loss a mighty nation mourns.

Ebenezer Webster, the father of Daniel, was a farmer. The vegetables in his garden had suffered considerably from the depredations of a woodchuck, whose hole and habitation was near the premises. Daniel, some ten or twelve years old, and his older brother, Ezekiel, had set a trap, and finally succeeded in capturing the trespasser. Ezekiel proposed to kill the animal, and end at once all further trouble from him; but Daniel looked with compassion upon his meek, dumb captive, and offered to let him again go free. The boys could not agree, and each appealed to their father to decide the case. "Well, my boys," said the old gentleman, "I will be the judge. There is the prisoner (pointing to the woodchuck), and you shall be the counsel, and plead the case for and against his life and liberty."

Ezekiel opened the case with a strong argument, urging the mischievous nature of the criminal, the great harm he had already done; said that much time and labor had been spent in his capture, and now if he was suffered to live, and go again at large, he would renew his depredations, and be cunning enough not to suffer himself to be caught again, and that he ought now to be put to death; that his skin was of some value, and that to make the most of him they could, it would not repay half the damage he had already done. His argument was ready, practical, to the point, and of much greater length than our limits will allow us to occupy in relating the story.

The father looked with pride upon his son, who became a distinguished jurist in his manhood. "Now, Daniel, it is your turn; I'll hear what you have to say."

'Twas his first case. Daniel saw that the plea of his brother had sensibly affected his father, the judge, and, as his large, brilliant black eyes looked upon the soft, timid expression of the animal, and as he saw it tremble with fear in its narrow prison-house, his heart swelled with pity, and he appealed, with eloquent words, that the captive might again go free. God, he said, had made the woodchuck; he made him to live, to enjoy the bright sunlight, the pure air, the free fields and woods. God had not made him, or anything in vain; the woodchuck had as much right to life as any other living thing; he was not a destructive animal, as the wolf and fox were; he simply ate a few common vegetables, of which they had plenty, and could well spare a part; he destroyed nothing, except the little food he needed to sustain his humble life; and that little food was as sweet to him, and as necessary to his existence, as was to them the food upon his mother's table. God furnished their own food; he gave them all they possessed; and would they not spare a little for the dumb creature, who really had as much right to his small share of God's bounty, as they themselves had to their portion? Yea, more; the animal had never violated the laws of his nature, or the laws of God, as man often did, but strictly followed the simple, harmless instincts he had received from the hands of the Creator of all things. Created by God's hand, he had a right, a right from God, to life, to food, to liberty; and they had no right to deprive him of either. He alluded to the mute, but earnest pleadings, of the animal for that life, as sweet, as dear to him, as their own was to them; and the just judgment they might expect, if in selfish cruelty and cold heartlessness they took the life they could not restore again, the life that God alone had given.

During this appeal the tears had started to the old man's eyes, and were fast running down his sun-burnt cheeks; every feeling of a father's heart was stirred within him; he saw the future greatness of his son before his eyes; he felt that God had blessed him in his children beyond the lot of common men; his pity and sympathy were awakened by the eloquent words of compassion, and the strong appeal for mercy; and, forgetting the judge in the man and the father, he sprang from the chair (while Daniel was in the midst of his argument, without thinking he had already won his case), and turning to his elder son, dashing the tears from his eyes, exclaimed, "Zeke! Zeke! you let that woodchuck go!"—*Traveller.*

MISCELLANEOUS CLIPPINGS.

Hunter's Experiments on Animal Grafting.—Mr. Bransby Blake Cooper, in delivering lately an oration at the Royal College of Surgeons, in memory of the immortal genius, John Hunter, gave the following amusing illustrations of Hunter's peculiar views respecting the blood of animals:

Hunter had more clearly recognized the great importance of this fluid than any physiologist who had gone before him. His views with respect to the importance of the blood to the animal economy, led him to the belief that the blood was endowed with a life of its own, more or less independent of the vitality of the animal in which it circulated. The following experiments seemed to have been instituted with the view of establishing the fact, that the blood of a living animal could, even under the artificial stimulus induced by the introduction of the part of another animal into itself by ingrafting, nourish and support it, so as to convert it into a part of itself. Hunter transplanted a human tooth to the comb of a cock, where it not only became fixed, but actually became part of the organic structure of the cock's comb; he proved this by injecting the cock's head, and on dissection (as the preparation on the table illustrated) the blood-vessels filled with the coloring matter of the injection were traced into the capillaries of the lining membrane of the cavity of the tooth. The most striking instance of this incorporation of a foreign organic body with a living tissue, was shown by the learned orator in another preparation made by the immortal Hunter, in which the spur of a cock had been removed from its leg and transplanted to its comb, where it not only continued to grow, but had acquired a far greater size than the spur ever acquired in its natural situation. The result of this experiment involved a very interesting physiological inquiry—how the capillaries, which were destined by nature merely to furnish blood fitted for the elaboration of the tissues of the comb, should, under the stimulus of necessity, to use Hunter's own expression, be rendered competent to eliminate the horny matter of the spur, even to the extent of an hypertrophied condition. The orator then took an elaborate review of the digestive organs of various animals, and found that, in certain instances, they were capable of becoming modified to meet contingencies to which an animal might be exposed, by which change the animal might be rendered capable of existing and even thriving on a kind of food entirely of an opposite character to that originally intended by nature for its support and nourishment, in illustrating which Mr. Cooper mentioned, that Hunter fed a sea-gull (naturally a bird of prey) with grain, and after twelve months he destroyed the bird, and, upon examination, found that its normally membranous stomach had become much thickened, and so changed its character, as to resemble in appearance the gizzard of the graminivorous fowl rather than that of a carnivorous bird. Another striking instance of the periodical modification of the digestive apparatus, was found by Hunter in the crop of the pigeon during the period of incubation. This crop, which at other times was similar to that of birds in general, during incubation assumes a glandular character, which enables it, in addition to its ordinary function, to secrete a milky fluid, which is ejected and affords nourishment for its young progeny, rendering the crop, in fact, a kind of mammary gland.

A Little Incident.—A bachelor friend of ours was riding a day or two ago through Athol, in this State, when he overtook a little girl and boy apparently on their way to school. The little girl appeared to be five or six years old, and was as beautiful as a fairy. Her eyes were lit up with a gleam of intense happiness, and her cheeks glowed with the hues of health. Our bachelor looked at her for a moment admiringly. She met his glance with a smile, and with an eager voice saluted him with, "Have you got a baby?" He was struck aback by the question, and something like a regret stole over his mind as he looked upon the animated and beautiful little face before him. "No," he answered. "Well," she replied, drawing her tiny form proudly up, "*we have*," and passed on, still smiling, to tell the joyous news to the next one she might meet. What a world of happiness to her was concentrated in that one idea—the baby. And in her joy she felt as if all must have the same delight as herself; and it was a matter of affectionate pride to her that lifted her little heart above the reach of ordinary envy, for in the baby was her world, and what else had she to crave? Such was the reflection of our friend, and he remembered it long enough to tell it to us yesterday, in State-street.—*Boston Post.*

A Remarkable Man, or a Tough Story.—There is now living in Champagne county, Ohio, the most remarkable man of the age, in the person of Richard Staump, a colored man, now in the 106th year of his age, who acted as General Washington's waiter during the war of the Revolution. Staump came to this country in the year 1804, and located on Muddy Creek, in Concord township, where, by industry and economy, he secured a farm and a comfortable home. He is the father of thirty-three children, the youngest of whom, by his second wife, is now about sixteen years of age. He retains his mental and physical faculties to a remarkable degree, being still able to take an active part in the cultivation of his farm, and like all old war-worn veterans, takes great delight in "fighting his battles o'er," in conversation with his neighbors and friends who visit him, and relating interesting reminiscences in the life of his distinguished master.

He witnessed nearly all the battles of the Revolution, and was wounded at the battle of Stony Point, and left for dead upon the field. He bears on his person honorable scars to demonstrate this fact. He has been a member of the Baptist Church for eighty years, and through his eventful life has always maintained a consistent Christian character, and relates with much feeling the circumstances of his conversion on the Potamac.

Richard Staump is certainly a remarkable person, and is, perhaps, the last surviving member of Washington's family. We do not know whether he has applied to Congress for a pension, but have no doubt, if his case was presented to that body, it would receive a unanimous vote in favor of granting him an annual pension during the balance of his life.—*Urbana Gazette.*

Meteoric Phenomenon.—It has been stated that when we have a very warm season in the United States, the reverse is experienced in Europe. A friend has translated for us the following article from a foreign paper, in explanation of the cause of this remarkable depression in the temperature of the atmosphere at present witnessed in Europe, while the weather is exceedingly sultry in the United States:

The general and remarkable depression in the temperature of the atmosphere at present, is owing to the interposition between the earth and the sun of the zone of asteroids, whose influence and effects were observed some years ago. These asteroids intercept a great part of the solar heat. The width of the zone in which they circulate in almost infinite numbers, is not yet sufficiently known to determine exactly the period when the earth will escape from their influence. The asteroids that occasion this coldness have manifested themselves occasionally by exceedingly curious optical phenomena. In 1645, for instance, according to the Chronicle of Souabe, from the 3rd to the 5th of May, the light of the sun was so much softened that stars were seen to shine at noonday. Keple explained this phenomenon by the conjuction of the sun with some opaque body, which he thought to resemble the comets; a very rational hypothesis, and one which the labors of modern astronomers have fully confirmed.

Likewise, in 1706, according to the above-cited Chronicle, on the 12th of May, towards 10 o'clock A. M., the sun was so much obscured that the bats flew about, and people were obliged to light their candles. These phenomena have evidently an intimate connection with those observed at the time.—*Knoxsville Register.*

A Dog Story.—A gentleman was walking along the main street of the fine old borough of Germantown, when he was met by a large dog harnessed to a sort of tilbury, in which was seated a diminutive invalid, the son of a storekeeper in the place. The boy held the lines in his hands with an important look on his face; but the aspect of the dog was sulky and *malapropos*, as if keenly conscious of his degradation. With his tail down and his ears back, he moved on slowly and unwillingly enough, until a setter, which was in attendance upon the pedestrian, came up, and halting on the pike, cocked his ears, perhaps with concern at the pitiful condition to which the unfortunate custodian of the threshold was reduced. No sooner had the sullen eyes of the latter fallen on the free and life-like figure of Beppo, than, uttering a savage growl, he flew from the elevated sidewalk full at the other's throat, pitching out the invalid, overturning the Tom Thumb tilbury, and scouring along the road after the innocent cause of the catastrophe, who, upon being thus charged, as it were, by a chariot, fled as if death were at his heels.

Whether, in this case, the grocer's dog imagined that he detected something quizzical in the expression of the setter's face, or was merely infuriated at the difference of their respective conditions at the moment, is a matter of doubt. The effect produced, however, was solely attributable to the presence of the stranger's dog, since it appeared that the dog had been daily in the habit of airing himself in this way for some time previous. The fugitive took sanctuary with our jovial host of the Buttonwood, and the assailant, it concerns us to state, received a severe thrashing for his indirect though outrageous exertions, in favor of canine freedom.—*Krider's Sporting Anecdotes.*

The New Motive Power.—We have already referred to the invention of a new motive power, from which its projectors anticipate great results. The force applied is magnetic attraction, and the power is applicable to driving machinery, locomotion, navigation, and all other purposes for which steam is employed. It is also capable of lighting and warming. The great advantage of this power is its cheapness, nothing being consumed, and no cost being necessary in generating it. The machine has been applied to the magnetic telegraph with entire success. An engine is nearly completed to test the invention as a motive power on a large scale. The stock is in the hands of some of the shrewdest business men in Providence, and so much confidence is felt in the success of the experiment, that shares, the original cost of which was $50, have changed hands at $250. If it answers the expectations of its friends, limits can hardly be put to its value; if it fails, it will be in the category of many other good things.—*Providence Journal.*

Women and Ladies.—In the days of our fathers there were such things to be met with as *men and women*—but now they are all gone, and in their place a race of *gentlmen* and *ladies*, or, to be still more refined, a race of "ladies and gentlemen" has sprung up. Women and girls are among the things that were. But "ladies" are found everywhere. Miss Martineau, wishing to see the women wards in a prison in Tennessee, was answered by the warden: "We have no ladies here at present, madam." Now, so far as the ladies were concerned, it was very well that none of them were in prison; but then, it sounds a little odd—*ladies in prison!* It would seem bad enough for *women* to go to such a place.

A lecturer, discoursing upon the characteristics of women, illustrated thus: "Who were the last at the cross? Ladies. Who were the first at the sepulchre? Ladies." On this modern improvement, we have heard of but one thing that beats the above. It was the finishing touch to a marriage ceremony, performed by an exquisite divine up to all modern refinements. When he had thrown the chain of Hymen around the happy couple, he concluded by saying, "I now pronounce you husband and *lady*." The audience stuffed their handkerchiefs into their mouths, and got out of the room as quickly as possible, to take breath.

Earwig *vs.* Cockroach.—We saw a singular thing last night—so singular we have thought it worth mentioning. It was a fight between a cockroach and an insect known as the earwig, or by some, "hundred legs." They were well-matched in size, and the fight sprang out of a collision between the two; while each was going his own way, they happened to run against each other, and a battle of some minute and a half's duration was the consequence. The roach, instead of going in head foremost, wheeled around and *backed* up to his opponent. They clinched, the roach spun round and round trying to free himself from the numerous legs of his enemy, every one of which was brought into play, and he at last succeeded in getting loose, which he no sooner did than he flew off, leaving his enemy master of the field. Whether these insects are natural enemies or not, we are not entomologist enough to say. An enemy of cockroaches, however, is the friend of man, and if earwigs will keep up such a war, they will take a better position in public estimation than they have ever done before.—*Savannah News.*

CLASSICAL GYMNASIUM, BIBLE HOUSE (late Great Jones street and Broadway). The most THOROUGH and the most ELEGANT school for boys in America will, after September next, be constituted in two departments, receiving each TWENTY APPROVED BOYS, between the ages of nine and sixteen. No greater number and no other character of pupils will be received. Copies of the report for the current year, explaining particulars, may be obtained and vacancies secured at the Rooms, Bible House, entrance in 3d avenue.
J. F. BINGHAM, rector, No. 68 St. Mark's Place. June11–3m$

BELLS! BELLS! BELLS! The Subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, Schoolhouse, and Plantation Bells. These Bells are hung with the patent iron yokes with moveable arms. They can be turned around so that the clapper will strike in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These bells are manufactured from the *best* stock and are cast in iron casings. At this Foundry these were *first* used and are found to be a great improvement. We give a written warrantee that if Church Bells break within one year from date of purchase, with fair usage, we will recast without charge. The tone of all Bells is warranted. Nearly 9000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals, awarded from the various Fairs "for the best Bells for sonorousness and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Railroads running in every direction. As this is the largest establishment of the kind in the United States, and has *the largest assortment of Bells*, orders can be filled with great dispatch. We can refer to Bells in any of the States. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address, ANDREW MENEELEY'S SONS,
Mar 5–1y. West Troy, N. Y.

SUPERIOR PIANOFORTES. J. F. WARNER & CO., 411 Broadway, New York, have now on hand at their spacious and elegant Pianoforte Warerooms at the above number, an extensive assortment of Pianofortes of the best manufacture and of very superior tone. For chasteness of design, elegance of finish, and excellence of workmanship, they cannot be surpassed, any more than in fullness, richness and beauty of tone. These instruments are in large sized cases of very uncommon strength, and have an improved tubular bar—one of the most valuable improvements of modern times. The Pianofortes of W. & Co., from their peculiarity and completeness of construction, possess a remarkable quality of keeping in tune for a great length of time. Their prices will be found unusually reasonable, considering their quality, they have been universally admired by the ablest Pianists in this city, and wherever they have been introduced they have in every instance given very marked satisfaction.
☞ A full and unequivocal warranty is given in all cases.
June25–1y J. F. WARNER & CO., 411 Broadway, N. Y.

NEW MUSICAL EMPORIUM.—ÆOLIAN PIANOS, MELODEONS, GUITARS, FLUTES AND MUSIC.—HORACE WATERS, 333 Broadway, corner of Anthony street, New York; Publisher of Music and Music Books, Dealer in Musical Instruments of all kinds, Exclusive Agent for the sale of T. GILBERT & CO'S CELEBRATED PIANOFORTES, with and without the much admired Æolian, and for their Boudoir or Cottage Pianos, for small rooms. These instruments all have the Metallic Frame and will stand any climate. T. G. & Co. are also the owners *of the Æolian Patent Right*, and are prepared to furnish a more perfect instrument, and at a lower price, than any other house. They need no other evidence of the popularity of these Instruments than the fact that they are now applying ten Æolians per week, and can scarcely fill all the orders. An extensive assortment of SECONDHAND PIANOS, from $25 to $150. Also exclusive agent for MARTIN'S UNRIVALLED GUITARS, and SMITH'S MELODEONS; superior to any in use. All orders for the above will be promptly attended to, and every instrument fully warranted or exchanged without expense to the buyer.
The undersigned has also purchased the entire stocks of Music, Plates, and copyrights, of James M. Jaques, C. G. Christman, T. H. Doughty, Cummings, and others, and with his own publications, is prepared to offer one of the most complete catalogues of Music in the United States. He has also made arrangements with John Pychowski, the Polish pianist and composer, and T. Franklin Bassford, the American artist, and other popular artists and composers, both in this country and in Europe, for their compositions. Also, New Music from all parts of the United States as soon as published. Dealers, Teachers and Seminaries supplied at the lowest prices. HORACE WATERS,
Mar19–tf 333 Broadway, corner of Anthony street, New York.

CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.
NELSON JARVIS, Clerical Tailor,
mar 5–tf No. 120 Bleecker street corner Wooster street.

CHESTER FEMALE INSTITUTE, North Castle, Westchester county, New York, Rev. I. DYCKMAN VERMILYE, Principal (aided by competent assistants). Post Office address, Kensico, Westchester county, New York.
This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal Church, at North Castle.
The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents, seeking a good, economical and domestic school for their daughters.
In accordance with the plan (for which see circulars) some instruction will be given in domestic economy and in the management of household affairs. A portion of the work of the family also will be performed by its several members, *as far as practicable without the aid of servants*, each member taking, in her turn, her assigned share.
The advantages of such an education, whereby girls shall be trained to discharge in a proper manner the duties of after life, and to take a pride in becoming good housekeepers, as well as accomplished women, must be too obvious to every thinking person to need enumeration.
Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort which paternal solicitude could desire.
TERMS.—The terms of the School are placed at the lowest possible sum, and are *Sixty-five Dollars per Session of Twenty-two weeks, payable in advance.*
Music (with the use of Piano) an extra charge, at Ten Dollars *per quarter.*
Bed and bedding are furnished at $1 50 per term. They bring only sheets, pillow cases, towels, and napkins, with their clothing, *distinctly marked*, in their trunks.
Application for admission to be made to the principal, or to the Subscribers.
REV. DR. HARRIS, White Plains.
SAMUEL B. FERRIS, Kensico.
NEHEMIAH SEARLES, North Castle.
The undersigned, convinced of the importance of Chester Female Institute, and having full confidence that it will be conducted according to the plan above stated, earnestly recommend it to parents seeking a good and Christian school for their daughters.
Jona. M. Wainwright, D.D., D.C.L., Prov. Bishop of the Diocese of N. Y.
Wm. Creighton, D.D., rector of Christ church, Tarrytown.
Robert W. Harris, D.D., rector of Grace church, White Plains.
John McVickar, D.D., Professor, &c., Columbia College, N. Y.
Alfred H. Partridge, rector of St. Matthew's church, Bedford.
Chas. H. Halsey, rector of Christ church, New York.
John Wells Moore, rector of St. Luke's church, Somers.
Benj. M. Yarrington, Rector of Christ church, Greenwich, Ct.
Ap 16–tf

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.
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Ap26 1y C. V. B. OSTRANDER, President.

BOARDING SCHOOL FOR BOYS, Scarsdale, Westchester county, New York: Rev. W. W. Olssen, A.M., Principal.
The two terms of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.
For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 9 Spruce street, or D. Appleton, 200 Broadway. mar 5–tf

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.
This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation eight years, paid over $450,000 to Widows, Orphans and Creditors, and now have an accumulated fund of **$636,678,** principally invested in New York and United States stocks and Bonds and Mortgages.
A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
C. R. Bogert, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. mar19–tf

BELLS.—The Subscribers, as sole Proprietors of the Troy Bell Foundry, offer their stock of Church, Factory, Steamboat, Fire Alarm, Ship, and Bells for every purpose, to the public, with utmost confidence, as being the very best in quality of tone and make, and being cheaper, as Bells of their manufacture have been found to give a greater volume of tone in a given weight than those made by others. They having more experience in Bell castings than other makers in this country, and having recently introduced several improvements (exclusively their own), feel warranted in assuring the public that their Bells cannot be surpassed. The last Fire alarm Bell of 10,000 lbs. for the city of New York, was cast at our Foundry, and the Chief Engineer of the Department reports, "that it is the best bell they have." Bells of heavier weight are in use by the Department, but this is pronounced superior to all. References can be furnished of the highest respectability, setting forth the superior quality of the Bells. They are now preparing to cast a chime of Bells which they intend shall not be surpassed by any in the world. Bells, keyed on any letter of the musical alphabet, furnished at short notice, a consideration not furnished by any similar establishment. The yokes attached, and the frames for the Bells, are of entirely new patterns, being not only neat, but very durable. All sizes of Bells, with and without yokes and frames, will be kept constantly on hand at the Foundry, and at the Agency in New York. ☞ All Bells warranted.
JONES & HITCHCOCK, Troy Bell Foundry, corner of Adams and First street, Troy, Renssalear county, N. Y.
GEO. H. SWORDS & CO., Hardware Merchants, No. 40 Dey street, New York city, Sole Agents. mar26–tf

HOSIERY AND GLOVE ESTABLISHMENT, 288 Greenwich street, between Warren and Chambers.
JOSEPH BATTIN invites the attention of his customers and families to his extensive assortment of Hosiery and Gloves (all first class goods) which he offers for sale at the lowest market price, having been made to order expressly for his trade. The following styles for Summer wear, just received, viz.:
Men's Gauze Merino Shirts, half and long sleeves,
Ladies' Gauze Merino Vests, half and no sleeves,
Boys' Gauze Merino Shirts, half and no sleeves,
Girls' Gauze Merino Vests, half and no sleeves,
Boys' and Men's Merino half Hose, all sizes } All Cartwright & Warner's make.
Infants' Merino ¾ and half Merino Sacks.
Infants' Gauze Merino Vests, super quality.
Women's and girls' black, white, unbleached mode colors and Lace embroidered Cotton Hose.
Men and Boys' Cotton half Hose.
Men's Silk Shirts and Drawers, all sizes.
Women's Silk Under Vests, long and half sleeves.
Men's Gauze Cotton Shirts and Drawers, all sizes.
Ladies' Gauze Cotton Under Vests, half and long sleeves.
Men's English Silk Gloves, new styles.
Ladies' French Silk do., Paris fashion.
Women's best made English Silk Hose, ribbed and plain.
Girls' rich embroidered white and unbleached Cotton Hose.
Boys', girls' and infants' white Silk half Hose, all sizes.
Men, women and children's Paris Kid Gloves, of the best quality, all sizes. } Bajous' make stamped.
Men's black and colored Spun Silk Hose and half Hose.
Men, women and children's Lisle Thread Gloves.
Ladies' Summer Merino Under Vests.
J. B. calls the attention of strangers visiting the city to his extensive assortment of goods in his department of trade, wanting first class goods.
June11–3mo

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by
Jan 1D–1y LUCIUS HART.

BROADWAY FASHIONABLE CLOTHING EMPORIUM, No. 441 Broadway, ALFRED MUNROE & CO., Proprietors.
The attention of purchasers of CLOTHING is respectfully solicited to our present superb assortment, comprising the most choice styles for GENTLEMEN AND BOYS.
Our largely increased business flatters us with the belief that our exertions to please our customers, and to offer them at all times a superior assortment of WELL-MADE GOODS, and at reasonable prices, have been crowned with success. No pains are now or will hereafter be spared to sustain the reputation we have acquired.
The facilities we enjoy for obtaining at all times the very Choicest Styles of Goods, and the best Materials, enable us to be continually offering to our customers something new and desirable.
In addition to our very large assortment of CLOTHING FOR GENTLEMEN, our Stock of BOYS' AND CHILDREN'S CLOTHING is certainly unsurpassed, if equalled, by any other establishment in the United States, particularly in that class of goods which we exclusively keep, viz.: WELL-MADE GOODS.
Persons who are still unacquainted with our principles of business are respectfully informed that we GUARANTEE EVERY ARTICLE SOLD to be what it is represented, and that we cheerfully return the money when any dissatisfaction exists.
☞ No deviation from marked prices.
Alfred Munroe, } ALFRED MUNROE & CO., 441 Broadway,
Wm. D. Abbatt. } (Between Howard and Grand Sts.,) New York.
Jan 1D–1y

THE CHURCH SCHOOL, southwest corner of Fourteenth-street and Seventh-avenue.
This Institution is composed, at present, of four distinct schools, each having its own room and its own corps of teachers. The number of pupils in each class or school is limited to twenty-five. Provision is thus made for *beginners* and also for advanced pupils. The foundation of a perfect education is the aim of the school. Greek, Latin, German, French, Spanish, Drawing, Painting, and Vocal Music are taught, without extra charge, as soon as the pupil is capable of pursuing them.
The School year is divided into two sessions of five months each. First session commences May 1, second December 1. Vacation during July and August.
Parents and sponsors are invited to call and examine our arrangements.
WM. B. STOUGHTON and the Rev. G. N. SLEIGHT, Principals.

MISS HAINES respectfully informs her friends and the public that her school will re-open September 15th, 1853. Application for admission of pupils into the school may be made, personally or by note, at her residence No. 10 Gramercy Park. June25–10t

FOR SALE at low price, four quarto volumes of Freytagius' Arabic and Latin Lexicon, handsomely bound in cloth, with Russia backs. May be seen at 20 John street.
Also a few shares in Mount Olivet Cemetery. For particulars apply to T. DWIGHT CRANE, Esq., No. 9 Dey street, N. Y., or at No. 6 Meserole street, Williamsburg, L. I. June11–6m$

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 148 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. mar1–1y

HOME INSURANCE COMPANY, CAPITAL, **Five Hundred Thousand Dollars.** Office No. 10 Wall street. This Company insures Buildings, Merchandise, Household Furniture, Ships in Port and their Cargoes and other Property against Loss or Damage by Fire on favorable terms.
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SIMEON L. LOOMIS, President.
May28–3m$ CHARLES J. MARTIN, Secretary.

W. H. ARTHUR & CO., 39 Nassau-street, corner of Liberty (opposite the post-office), are now receiving from their manufactory an entire new stock of ACCOUNT BOOKS, of every description and quality, and are prepared to execute orders for furnishing Merchants, Banks, Insurance Companies, Railroads, Steamships, Hotels, &c., with Blank Books, ruled, printed, and bound, to any desired pattern. As also a great variety of stationery, both foreign and domestic, consisting in part of English, French, and American Letter Papers, Plain and Fancy Note Papers, Sermon Paper and Books; Patent and other Blotting Papers, Envelopes, plain, adhesive, and cloth-lined; English writing, copying, and stampings Inks; English Japan Ink for Bank Notes, genuine Faber's Drawing and other Pencils; Papier Mache Goods; Ivory Tablets; Rodgers' Pocket Cutlery, Bankers' Shears, &c., &c.; Gold and Silver Pen and Pencil Cases, Gold Pens, Steel and Quill Pens; Bankers' Cases, Porte-Monnaies and Wallets, Tin Cash and Deed Boxes; Mahogany, Rosewood, and Leather Writing and Travelling Desks; English Drawing and Tracing Papers; Copying and Notarial Presses and Stands, &c., &c.
PRINTING.—Orders for printing, of every description, executed with accuracy and dispatch, and on reasonable terms.
ap23–tf W. H. ARTHUR & CO., 39 Nassau-street, N. Y.

H. PILCHER & SON, ORGAN BUILDERS, Newark, New Jersey, feel grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude, and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.
Manufactory, foot of Centre street, near Centre street Depot.
Newark, March 14, 1851. tf

FAMILY SCHOOL FOR YOUNG LADIES, No. 42 Broad St., Utica, W. N. Y., Mrs. Mary Proal Judson, Principal.
The Fourth Year of this School will commence on Wednesday, the first day of September, 1852.
Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10. Jy 24–tf

CHURCH ORGANS.—For sale at H. A. LEAMAN'S Organ Manufactory, 214 Bleecker street, cor. Cottage Place.
One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.
One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.
Organs from 2 to 12 stops always in a state of forwardness.
Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Choruses, and Anthems.
N. B.—The subscriber having had thirty years' experience in his profession, pledges himself to supply organs equal if not superior to any other establishment and at fair prices. mar 5–tf

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,
Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.
The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. mar 5–tf

January 1st, 1853, **CAPITAL** (drawing Interest) **$1,559,092 12.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1853.
Offices { 151 Market street, Newark.
{ 11 Wall street, New York.

Balance per statement Jan. 1, 1852		$1,381,008 64	
Deduct for losses then unpaid, since paid		32,300 00	1,348,708 64
Nett premiums received during the year 1852,		$474,260 71	
Interest received during the year 1852,		77,578 69	
Total receipts, 1852		$551,839 40	
* Paid losses of the year	$136,372 40		
for purchased policies	30,982 75		
salaries, taxes, postage, &c.	19,071 43		
commissions	28,217 79		
physicians' fees	2,334 72		
		216,979 09	334,860 31
Balance			$1,683,568 95
Paid on dividend of 1847		$353 44	
" " 1848		3,188 06	
" " 1849		17,919 77	
" " 1850		91,040 09	
" interest on dividends		11,975 47	
			124,476 83
Nett balance, Jan. 1, 1853			$1,559,092 12

* Losses unpaid, awaiting proofs of death, $33,200.

ASSETS.

Cash on hand	$35,633 24	
Newark City six per cent. Bonds	1,150 00	
Brooklyn " " " "	50,000 00	
Albany " " " "	25,000 00	
Bonds and mortgages on real estate, worth double the amount loaned	667,849 16	
Real Estate in Newark	17,052 57	
Premium notes drawing 6 per cent. interest	744,143 82	
Loans on scrip	8,468 46	
Premiums, premium notes, and cash in the hands of Agents	9,794 87	
		1,559,092

Nett accumulation	$1,559,092 12	
Amount of dividends and interest paid out of previous accumulations to date		316,616 61
	$1,875,708 73	

† Upon the policies now in force, issued prior to Jan. 1st, 1852 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, being the profits of 1851, payable in conformity with the present rules of the company.
The Directors having reserved the sum of $807,996 02, and the additional sum of $200,000 of declared profits, as required by the By-Laws, have from the surplus ordered the payment of the *fifth dividend*, being that declared Jan. 1st, 1851, the same to be paid to the members at the time their annual premium comes due, during the year 1853. Those holding scrip of 1851, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit to receive the same by a credit on their notes as they mature.
DIRECTORS AND OFFICERS.
Robert L. Patterson,
Thomas B. Segur,
John R. Weeks,
Randall H. Greene,
Charles S. Macknet,
Isaac H. Frothingham,
Andrew S. Snelling,
Joel W. Condit,
Lewis C. Grover,
Henry McFarlan,
Seth Low,
Nehemiah Perry.
ROBERT L. PATTERSON, President.
Joel W. Condit, Vice President. B. C. Miller, Secretary.
L. C. Grover, Attorney and Counsel. J. P. Bradley, Mathematician.
Joseph B. Jackson, M.D., Medical Adviser, Newark.
James Stewart, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.
† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.
Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.
Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1853.
President: FREDERICK W. WELCHMAN, 84 Broad street.
1st Vice President: James Warren, 54 Front street.
2d " " Thomas P. Cummings, 82 Beaver street.
Corresponding Secretary: William A. Duncan, 161 William street.
Recording Secretary: Thomas F. Frank, 67 Varick street.
Treasurer: Charles P. Burdett, 74 South street.
Pamplets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.
Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.
Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1853–4.
President: ALFRED G. STEVENS, 43 Fulton street.
1st Vice President: B. J. Hathaway.
2d " " Charles H. Birney.
Corresponding Secretary: Thomas K. Lees.
Recording " Samuel B. Caldwell, 168 Sackett street.
Treasurer: W. W. Russell.
Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5–tf

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE.
548 Pearl St., near the City Hospital, Broadway, established 16 years.
N. B—Powerful and sweet-toned Church Organs, from $300 upwards.

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. Jan 29–tf

THE CHURCHMAN

IS PUBLISHED every Saturday, for the Proprietor, at No. 111 Broadway, (in TRINITY BUILDING, Rooms 38 and 40,) New York.
It is now as it ever has been since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends those principles and that policy which have ever characterized the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The United Interests of the Gospel and the Church."
TERMS: *Three Dollars* a-year, payable always in advance. No subscription received for less than six months; and none discontinued unless arrearages are paid, except at the option of the Proprietor.
marl–p JOHN HECKER, Proprietor.

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